



The Herald of the Star.

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





IN THE STARLIGHT

BY G. S. ARUNDALE.

I CANNOT help opening this month's "Starlight" with a word of strong condemnation of the efforts of newspapers and individuals in responsible positions, to make the war as ugly as possible, and to arouse the worst passions in human nature. Speaking quite personally, I am most eager for the success of the Allied Powers, and I am convinced, in my own mind, that nothing can excuse the treatment of Belgium by Germany. I would further add that my prejudices—if they be such—lead me to the conclusion that the Allied cause is just, and must, therefore, inevitably triumph. Whatever destiny may be in store for France and Belgium and Russia and Servia, I understand, from my leaders, that the British Empire has a great future before it, and, believing this, I am most anxious that all should be done with dignity and restraint. If what I believe happens to be true, then there is no cause for anxiety, no need for vulgar abuse; we shall triumph—therefore, let us triumph nobly. If what I believe happens to be untrue, if our cause is not just, if there is no future before us, then all the more reason for dignity and restraint. If we cannot fight a good cause well, at least let us fight a bad cause well, and be great in our mistake.

* * *

People will argue that this attitude is all very well for a person of my peculiar views, but for the ordinary individual this calm and detached outlook is not only impossible, but mischievous. As for its impossibility, surely we have evidence enough that the

vast majority of our people are convinced of the justice of their cause. The remarkable consensus of opinion is testimony to this. Our race has seen a great truth, and, in witness of the vision, the most thorny problems of political strife have, for the time being, ceased to be. This being so, it is surely unnecessary, to use the mildest expression, to heap abuse upon our opponents. It is not playing the game—it is not cricket. They are already champions of a lost cause, *ex hypothesi*, and as this is not enough for us, we add to their misfortunes by greedily believing every story told against them—without inquiring into the credibility of the teller—with an occasional condescending admission of some bright exception. As for the mischievousness of the attitude, it can only be mischievous if it makes its holder less active and strenuous. For my part, I cannot help thinking that the time spent in vituperation would be much better spent in actual service, and I would recommend to those who write such matter for the public press, or who relate or listen to the tales of inhumanity and barbarism, that they should do active work for their own people, remembering that such tales only inspire hatred and lead their own soldiers into the very dangers to which the enemy is alleged to have succumbed. We are already beginning to hear the word "retaliation," which is nothing more than a cloak for counter-barbarism.

* * *

Members of our Order may wonder why I write in such a strain in the *Herald of the Star*. But I conceive it my duty to warn

whatever public we may have against such action as will hinder the quick restoration of peace when the karmic forces at present in motion have been exhausted. I know well how serene are our Elder Brethren in the midst of all this horror. I know how Their guidance is for all, how each race and nation has its Leaders and Rulers from among the ranks of the Perfect Men. I know that the great World-Teacher has tenderness and compassion for all His peoples. Knowing this, I am in hopes that this spirit may be at least faintly reflected in the hearts of men down here. He is at the world's threshold, He is at our doorsteps, with His hand lifted to knock for admission. Shall the angry passions within drown the sound of His knocking; shall His purity, as He walks in our midst, be surrounded by hatred and vulgarity?

I quote, in this connection, the following pregnant sentences from *At the Feet of the Master* :—

"See what gossip does. It begins with evil thought, and that in itself is a crime. For in everyone and in everything there is good; in everyone and in everything there is evil. Either of these we can strengthen by thinking of it, and in this way we can help or hinder evolution . . . you are filling your neighbourhood with evil thought instead of with good thought, and so you are adding to the sorrow of the world . . . if there is in that man the evil which you think, you are strengthening it and feeding it; and so you are making your brother worse instead of better . . . not content with having done all this harm to himself and to his victim, the gossip tries with all his might to make other men partners in his crime . . . and this goes on day after day, and is done not by one man, but by thousands."

* * *

The one hope for the future lies, to my thinking, in the fighting line itself, and not with us stay-at-homes. I believe competent observers would tell us that the opposing forces are gradually learning to respect each other, and to store up in grateful remembrance each other's kindnesses. Each soldier strikes as hard as he can, and seeks, by all

means in his power, to defeat the enemy; but the mass of ordered antagonism has as its complement ordered humanity, as represented, for example, by the Red Cross, the Purple Cross, the Veterinary Corps, and other units. French, German, Russian, British, and Austrian soldiers are having opportunities of meeting each other under conditions of mutual distress and suffering, as well as under conditions of antagonism, and they are all beginning to learn that the individual is more or less the same everywhere, under whatever label he may be designated for the purposes of our present methods of world-organisation.

Read the following inspiring tale published, appropriately, by the *Daily Mail*, on our President's birthday :—

"One of the finest acts of humanity recorded from the battlefields is the following, related by a wounded soldier in Liverpool.

"The wife of a colonel was making the round of a Liverpool hospital and stopped at the bedside of a wounded Highlander—a very bad case. The gallant fellow, one of whose legs had been recently amputated, was toying with a German helmet, evidently a trophy of war.

"'Well!' said the visitor, 'I suppose you killed your man?'

"'Well, naw,' modestly replied the soldier. 'You see, it was like this. He lay on the field pretty near me with an awfu' bad wound. I was losin' a lot o' blood fra' this leg o' mine, but I managed to crawl up to him an' bound him up as best I could. He did the same for me.

"'A' this, o' course, wi' nawthin' at a' said between us, for I knew nae German an' the ither man no a word o' English. When he'd done, not seen' hoo else ta thank him, I just smiled, an' by way o' token handed him my glengarry, an' he smiled back an' gave me his helmet.'"

* * *

Side by side with this—of course, it can be called an isolated example, a very cheap argument—we have Mr. W. Le Queux editing a periodical on German atrocities, we have a most vulgar poster, "Why Britain is at war," in which we are told that millions of determined and *unscrupulous* German

soldiers are in France; we have German professors repudiating, in the most childish way, the honours conferred on them by our universities; we have the most vulgar cartoons on the Kaiser, and innumerable other expressions of blind passion. Having already been compelled to discontinue subscribing to one illustrated daily paper, on account of its special virulence, I find that the only parts of any newspaper fit for reading are (1) the daily report of the Government Press Bureau, (2) the accounts of the way in which all parts of the British Empire are rallying to the flag, (3) the reports of the various means employed to alleviate human suffering—all the rest is either vituperation or efforts to show that the Allied cause is making progress everywhere, and that our reverses are almost mistakes made by the enemy.

* * *

A friend has sent me a weekly socialistic paper called the *Labour Leader*, in which the war is opposed on the ground of its being anti-Christian. Though unable, personally, to accept this view, I cannot help feeling a strong sympathy for those who have the majority against them. It is always brave deliberately to go against the tide, and W. T. Stead gained his claim to my respect by his conduct through the Boer War. I remember being a veritable jingo at the time, almost one of the mafficking variety, but inside I felt a deep sympathy for Stead and his heroic isolation. I wondered whether, if the time came, I also could stand alone, be hissed off platforms, and be branded as a traitor to my country when trying to serve her to the best of my knowledge. And because of this, my heart goes out to those who either condemn England or who condemn war. They may be wrong—I think they are—but as Whittier has beautifully said:—

“He prayeth best who leaves unguessed
The mystery of another’s breast.
Why cheeks grow pale, why eyes o’erflow,
Or heads are white, thou need’st not know.
Enough to note by many a sign,
That every heart hath needs like thine.”

Doubtless a crank, to use this word in its

least offensive sense, has often a very unpleasant spirit of self-righteousness, but he has much to suffer—suffers more than many non-cranks know—and we must not grudge him some cloak to shelter him from the icy blast of contempt coming from the world at large.

* * *

Mr. G. Ward Price relates, in the columns of the *Daily Mail* (September 26th), the following heroic narrative:—

“As gallant a deed as many that are famous in the history of the Army was performed by a Highlander in the fighting near Soissons at the end of last week. The story was told by a Royal Engineer coming back through Lagny yesterday with a wagon train. ‘There was a party of 150 Highlanders that were detailed to hold a bridge over the Aisne,’ he said. ‘A German attack was not expected at that point, and the detachment was meant to act rather as a guard than as a force to defend the bridge.

“‘Suddenly, however, the Germans opened fire from the woods around, and a strong force, outnumbering the little body of Highlanders by large odds, came forward at a run towards the bridge. The Highlanders opened fire at once, and for a time held the enemy at bay. But the numbers of the Germans were so great that the attacking force crept constantly nearer, and under cover of a heavy fire a dense column of troops was seen advancing along the road that led to the river. Then one of the Highlanders jumped up from cover.

“‘The Maxim gun belonging to the little force had ceased its fire, for the whole of its crew had been killed, and the gun stood there on its tripod silent amid a ring of dead bodies. The Highlander ran forward under the bullet storm, seized the Maxim, swung it, tripod and all, on to his back, and carried it at a run across the exposed bridge to the far side, facing the German attack.

“‘The belt of the gun was still charged, and there, absolutely alone, the soldier sat down in full view of the enemy and opened a hail of bullets upon the advancing column. Under the tempest of fire the column wavered and then broke, fleeing for cover to the fields on either side of the road and

leaving scores of dead that the stammering Maxim had mowed down.

" 'Almost the moment after the Highlander fell dead beside his gun there in the open road. But he had checked the advance upon the bridge, and before the German column could form again there was the welcome sound of British words of command from the rear of the little force of Highlanders, and reinforcements came doubling up to line the river bank in such numbers that the Germans soon retired and gave up the attempt to gain the bridge. But the Highlander, who had carried forward the Maxim gun to his post of certain death there in the open road, had thirty bullet wounds in his body when he was picked up.' "

I have received several appreciative comments on the remarks made in the October "Starlight" with reference to animals. A friend has sent me a letter issued by "The Animal Defence and Anti-Vivisection Society" with regard to the "Horses on the Battlefield Purple Cross Service," signed by that great worker, Miss Lind-af-Hageby. Among other statements, Miss Lind-af-Hageby tells us:—

"I have visited some of the battlefields of France, *i.e.* those in the neighbourhood of Sézanne, Montdemont, Esternay, Barcy, and Varedes, and through personal observation and inquiries as to the fate of horses have found that:—

"I.—Severely wounded horses are generally not killed, but are left to die. Living wounded horses have been found on the ground five days after battle.

"II.—On the battlefields of the Marne the attention given to horses has been so scant that the dead horses have been left lying along the roads and fields until the sanitary dangers have at last compelled attention.

"The following description of the battlefields of the Marne, translated from an article by Charles Benoist, Membre de l'Institut, Député de la Seine, which appeared in *Le Journal* of September 20th, 1914, shows the terrible state as late as September 18th:—

" 'All along the roads there are horses with legs stiffly stretched out, swollen bodies, the teeth bared beneath lips drawn back in something like a snarl, in which one might read resignation and reproach, and often with the ribs exposed after some vain attempt at burning the body. Yesterday, September 18th, eight days after the end, there were still decomposing bodies in the open air along the roads.' "

"III.—Less severely wounded horses have been found straying in the fields. Such horses are picked up by the peasants and taken to their farms. Peasants are supposed to give notice to the local authorities (such authorities are often absent owing to the dangers of German occupation) and the horses are supposed to be inspected by a veterinary surgeon. As a matter of fact, such notice and inspection are often avoided. When inspection takes place, the veterinary surgeon is often sympathetic to the interests of the finder and allows him to keep the animal. The bad condition of the horse enables him to schedule it as "dead." The peasant is free to work the horse or slaughter it, and the treatment which these unfortunate animals have to undergo can easily be imagined.

"IV.—The state of wagon and transport horses is pitiable owing to the fearful strain, the bad roads, heavy loads, and insufficiency of forage. Such horses show numerous sores and wounds several inches long, caused by pressure of harness. Many suffer from lameness and drop from fatigue. Horses disabled through fatigue or sickness are abandoned in the villages and along the roads. Sometimes they are taken by peasants, sometimes they die on the roadside."

Miss Lind-af-Hageby will, doubtless, be glad to receive, at 170, Piccadilly, London, any help towards her work of providing animals on the battlefield with decent treatment and proper care.

* * *

While on the subject of animals, I must quote the admirable reference to animals in the Russian Liturgy specially composed for the war:—

"And for those also, O Lord, the humble beasts, who with us bear the burden and

heat of the day, and offer their guileless lives for the well-being of their countries, we supplicate Thy great tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving-kindness, O Master, Saviour of the world."

* * *

It is curious, but I suppose inevitable in a non-vegetarian land, that animals should generally be given so little consideration, and that an apology should be deemed necessary for mentioning them. In the *Horse and Hound*, of October 3rd, a writer, after giving a terrible example of a horse's suffering, placidly observes: "I hope it does not seem absurd to write about the woes of horses when men are suffering so much. But there was something grim or fantastic in this lonely and miserable scene that still oppresses my mind." I cannot understand why the agony of an animal should be more fantastic than the agony of a human being, but until we get rid of the evil superstition that God made animals so that we may drag out of them all we can for our personal benefit, we must expect this kind of apology. Rather should we apologise to animals for our own selfish self-consideration, and for forcing them into scenes of horror to our own profit and advantage. * * *

The following extracts, from *The Times* Literary Supplement, from Mr. Lloyd George's speech at the Queen's Hall, and from a letter recently addressed by a distinguished soldier to the *Daily Mail*, show the trend of modern opinion, at least in England, and one must rejoice to have these shafts of sunlight amidst the gloom of hatred which occupies so large a portion of our daily press.

The *Times* observes:—

"Our business is to discover what is the best we can do; and that, not by comparing ourselves with others, by exulting where we surpass them or by envying where we fall short, but by knowing our own strength and weakness in relation to our own ideal. Indeed, the comparison we have to make is with our own ideal, not with other existing men or nations; and, so far as our souls are concerned, it does not matter to us whether we are superior or inferior to them

in any respect; it matters only whether we are doing our best to reach our own ideal.

"In that effort men and nations alike would neither hate themselves nor love themselves, but only forget themselves and all comparisons with others; and when comparisons were forced on them by the struggle for life they would not suffer them to trouble the peace of their souls with pride or envy or hate. And so a nation possessed by the high orthodox doctrine would be able to make even war without hatred; and yet it would make war terribly so that it might the sooner return to peace and the pursuit of its own proper business. We hope and believe that we are making war so; but we must ever be on our guard against the danger lest this national rivalry, forced upon us, become a rivalry also of our minds, lest we think of victory as a heaven beyond which we need not aspire. Victory is glorious in proportion to the value of the cause that triumphs in it. If Xerxes had conquered at Salamis his victory would have seemed glorious only to himself; and ours will be dust and ashes if we lower ourselves to win it so far that, when it is won, it means to us only that we have shown ourselves better men than the Germans."

* * *

Mr. Lloyd George:—

"Some have already given their lives. There are some who have given more than their lives, they have given the lives of those who are dear to them. I honour their courage, and may God be their comfort and their strength. Those who have fallen have died consecrated deaths. They have taken their part in the making of a new Europe—a new world. I can see signs of it coming through the glare of the battlefield. The people of all lands will gain more by this struggle than they comprehend at the present moment. They will be rid of the greatest menace to their freedom.

"That is not all. There is another blessing, infinitely greater and more enduring, which is emerging already out of this great contest—a new patriotism, richer, nobler, more exalted than the old. I see a new recognition amongst all classes, high and low, shedding themselves of selfishness—a new

recognition that the honour of a country does not depend merely upon the maintenance of its glory in the stricken field, but in protecting its homes from distress as well. It is a new patriotism which is bringing a new outlook over all classes. The great flood of luxury and of sloth, which had submerged the land, is receding, and a new Britain is appearing. We can see, for the first time, the fundamental things that matter in life, and that had been obscured from our vision by the tropical growth of prosperity."

* * *

In the course of his letter to the *Daily Mail*, the General remarks :—

"It may be fairly assumed that the end of the present great international war struggle is in sight, and indeed the possible and probable terms of peace are already under discussion, but whatever terms of settlement may be arrived at between the nations primarily interested, the opportunity appears obviously appropriate for a general international agreement, that this shall be the last war to outrage the nineteenth-century sense of morality, progress, and intelligent government.

"In other words, no moment would appear more opportune than the present for the creation of a European International Parliament or Assembly, based on similar lines to those of existing Houses of Legislature, by which the armed force, naval and military, to be maintained by each international unit, shall be regulated, and subjects of disagreement between States shall be sifted and settled.

"The recent introduction of increased facilities of inter-communication between countries by land, sea, and air would seem to point to a possible and practical solution of this great problem of world union."

This last extract reflects the view of many well-known thinkers, and the *October Review of Reviews* has much information with regard to the question of a European federation.

* * *

In connection with the arrival of Indian troops, to fight side by side with their British comrades, I desire to quote a significant extract from the Anglo-Indian newspaper, the *Englishman*, a paper generally

noted for its hostility to Indian aspirations :—

"India, with her ancient civilisation, her divergent creeds and countless hostile castes, is standing united in the ranks of the Empire, giving her resources of men and money to the aid of western civilisation, with a generous prodigality that springs spontaneously from its heart. This mighty wave of loyalty has carried India further along the path of progress in a month than all other efforts, constitutional or otherwise, have done in a generation. She has leaped into her allotted place in the Empire with her sword drawn in defence of honour and right, her heart steeled, as the heart of England herself, to see this struggle through to the end, and to see that the end is a complete victory for Great Britain and her Allies.

"India is undergoing a great awakening. By courage and sacrifice she is realising that her destiny is one with that of the British Empire. Let us see to it, when the pax Britannica is once more established, that she finds her place of pride and honour assured in the great fellowship of peoples who stand united to-day as the guardians of a great heritage. Rightly directed, we believe the forces that are at work to-day must make for the consolidation of the Empire and for the good of mankind. The future is bright with promise, and for the courage and spirit of sacrifice which India displays to-day, the Empire salutes her with pride and honour."

We who love India are thankful for these words, though they be uttered in the time of England's need. We pray that when the time comes for Great Britain to lay down her arms, flushed with final victory, she may not forget all she owes to her Indian ally. There is much the British people can do in gratitude to India if they will, and if they forget, their shame will be far greater than that of Germany when she tore up the little "scrap of paper" which represented Belgium's freedom.

* * *

In another part of the *Herald* I have ventured to reproduce in full a leading

article from one of India's foremost newspapers—the *Leader*, of Allahabad—dated the 23rd September. The article states clearly, and with moderation, what India asks from Great Britain, and what, sooner or later, she must have, so far as her relations to the dominions are concerned. Now that we are within measurable distance of a great reconstruction of society, it will become necessary to consider the solidity of the foundations on which the British Empire rests, and no reconstruction will be lasting unless it includes considerable re-adjustment in our relations with India. Lord Crewe, Secretary of State for India, remarked the other day, that the great response made by India to the Empire's needs was a proof of the beneficence of our rule. To my mind it proves no such thing. It merely proves that India realises that at present she cannot govern herself, and judges that, on the whole, Great Britain is more likely, in the near future, to satisfy her needs than any other country in the world. India asks from those who govern her that they should now step beyond the limits of meaning well. It is not to be denied that almost every British official in India means well, but he has yet to learn to understand His Majesty's Indian subjects, and to regard them as his equals before the imperial throne. That is really what India asks—equality before the throne; and her generous response to the appeals made to her are largely due to her big trust in her Emperor that he will see to it that his officers no longer deny to his Indian subjects rights that are enjoyed by the most ignorant and brutalised subject of whiter skin.

* * *

With regard to the employment of Indian troops in Europe, I earnestly trust that the fullest advantage will be taken of this most happy circumstance. Not only are the British troops fighting shoulder to shoulder with the flower of India's warriors, but all that is best and noblest in Indian aristocracy and chivalry is offering itself as a willing sacrifice for the protection of the imperial throne. In addition, large numbers of Indian students, full of patriotic fervour, are volunteering for service in the Indian volun-

tary aid detachments, and in other ways. I wish to be reassured as to the kind of treatment they are all receiving. Robert Blachford has already hinted that colour distinctions are being raised by some of our British officers, and I myself know of an instance in which an Indian offering his services in hospitals has been far from properly treated. This sort of thing must be stopped once and for all, and those who do not know how to behave themselves towards their comrades must be sent home as unworthy to represent our country at the front. We may rail against German atrocities, but worse than German atrocities are British atrocities taking the form of actions tending to create ill-feeling and dissension among His Majesty's forces in the presence of the enemy, and I have no doubt that if Lord Kitchener hears of any instances of the kind he will deal sternly with the offenders. Now is the time for brotherhood to trample upon race, religious, and colour veils. We have to pull together if our Empire is to be saved, and whatever ill-will we may feel towards our enemies, we ought to be able to feel gratitude to them for having taught us that distinctions of race, creed, and colour are but so many differently bued gems, each of which adds its own peculiar lustre to the splendour of the imperial crown.

* * *

I am asked to state that Mrs. Despard has started (in connection with the Suffrage National Aid Society) an entertainment department to arrange concerts, etc., for, and to visit the homes of, the wives and dependants of men who are on active service. A local group is being organised at 16, Powis Square, Brighton, by Mr. L. L. Hymans, who will gladly give information to those who wish to start similar movements in their own districts.

* * *

The National Representative for the United States of America sends the following message:—

"It may be permitted to express, through *The Herald of the Star*, the deep sympathy the American members of The Order of the Star in the East feel for their brothers the world

over who are so bravely suffering the unavoidable anguish of war. The misfortunes of some are the misfortunes of all, and while we hope that the United States may be permitted the privilege of standing, in the time of conflict, as the steady friend of all, the members of the Order cannot but desire that our nation may have a large share in the arduous toil of reconstruction and up-building that must inevitably follow the day when the present warfare shall cease. It must be our hope and aim that the vast resources of our continent may enable us to prove that our ideal of freedom and progress is for others as well as for ourselves, by

freely and generously opening our possibilities to aid in the establishment of peaceful homes and activities, both here and across the seas."

The following little label is often pasted on the backs of letters coming from America, and with its sentiments I, for one, most fully agree :—

LIBERATION.

A DOOR opened noiselessly, and I saw a woman pass into the cool garden, along a rising pathway leading to a small arbour.

She walked quickly, now and then glancing back at the house. I saw that she trembled, and tears were not far off.

From fields close by came the breath of sun-baked clover, wafted on the evening breeze. Away in the distance lay a chain of steep hills, covered with heather and bracken, while here and there a white road cut across the bright purple, the soft green; and from the valley sounded a drowsy tinkle of cow-bells.

But the woman who sat within the jessamine-covered arbour took no heed of these things. "Freedom!" she cried, "Freedom! I seek it in vain. Maybe it is not to be found on the earth." And she wept bitterly. Suddenly, looking up, she perceived a beautiful Form standing beside her.

"You seek Freedom," He said, "and know not that it is yours already. Many there are who chafe and fret when sorrow befalls them; but think you that men would mourn if they knew that every pang, every heartache, every grief, however poignant, is but the loosing of a fetter wherewith they were fast bound?

"You have suffered much, many fetters have fallen from you, and soon your life will be changed. The surroundings, which at times seem unbearable, the host of circumstances that seek to limit you, all that now cramps and confines your Immortal Spirit, shall shortly be outworn.

"Every hardship you have endured, every cruel word that wounded, have marked the loosing of a fetter. For the Law is the Great Liberator, working ever for Freedom, even when to the veiled eyes of men it seems most relentless.

"Go to all who sorrow, to those who suffer, and teach them what you yourself have learnt. Bear the glad tidings of Liberation to a blind, ignorant, world! Then yours shall be happiness untold, ever-widening knowledge and peace. For the Path of Service leads men to final Freedom, to God Himself."

Through the deepening twilight I saw the woman pass homewards, calm and joyous, filled with the immovable confidence that knowledge brings.

And I prayed that I, too, might be found worthy to proclaim to all nations the glad tidings of Liberation.

P. V. C.

INDIA AND THE DOMINIONS.

(Reprinted from the *Leader*, Allahabad.)

AN important part of the very interesting and sympathetic speech, delivered by his Excellency the Viceroy, at the first meeting of the autumn session of the Imperial Legislative Council, was devoted to a consideration of the subject of Indian emigration to the self-governing dominions of the Empire. It may be said at the outset that India is deeply grateful to his Excellency for the arduous efforts he has been making to secure for our countrymen just and honourable treatment in the dominions. During the last half a century no public question has agitated our country so deeply as the harsh treatment that the Indians settled in South Africa were subjected to last year. If at that critical juncture India had not a Viceroy as deeply imbued with genuine and abiding sympathy for our countrymen as is Lord Hardinge, we really do not know that there would have been such a peaceful and happy ending of the agitation as there actually was. It is an historic fact that life would never have been made tolerable for the exiled Indians if there had been no M. K. Gandhi in South Africa, but it is no less true that success would very probably not have crowned his heroic effort so quickly or so easily if there had been no Lord Hardinge at the helm of affairs in India. His Excellency has made a similar endeavour to obtain for our countrymen in Canada a reparation of the wrongs they suffer, as we knew from his speech in the Imperial Council and his reply to a Canadian Sikh deputation, both delivered last year, and as we have been told afresh recently. So far, however, the effort has not met with the success it deserved—for no fault of Lord Hardinge or of the people of India. But the opportunity seems to have

come when a settlement may be aimed at with some prospect of success. The opportunity is the creation of the war. Indian and colonial soldiers will fight side by side on the battle-field on terms of manly comradeship in vindication of the common Imperial cause. And they will naturally come to appreciate each other's good qualities. The Colonial will for once give up his hauteur and cease to condemn his Indian brother and fellow-subject as a "coolie" fit only for a life of degradation and serfdom; the Indian will not be oppressed by a disabling and demoralising sense of inferiority and helplessness. The new-born sentiment of respect and fellow-feeling for the Indian will pass in due course, and inevitably, from the colonial soldier to the colonial civilian, and may be hoped in time to become general. The unexampled manifestation of the loyal Imperial spirit among the people of India in the present crisis has also its effect on colonial opinion. Already we have had expressions of kindly sentiments from Canada and New Zealand. Our countrymen, on the other hand, have seen that the real misgivings they had last year, as well as earlier and later, about colonial loyalty to the Empire, were without foundation, as is incontestably demonstrated by the conduct of the dominions in the present war. It verily seems, therefore, that Lord Hardinge, with the instinct of a statesman and diplomatist, hit upon the right moment for a serious attempt at settlement of what is, perhaps, the most difficult of Imperial problems.

Lord Hardinge's reading of the situation is that it is absolutely useless for practical men to insist on the unrestricted migration of Indians to the dominions. The latter will not have it in any circumstances. They have

not even conceded the right to the people of the mother-country from whose loins they have sprung and to whom they own willing allegiance. This is a fact and not an opinion, and it is of no use for one who has serious business to do to waste his limited time in attempting the manifestly impossible. The South African settlement, too, has been based on the understanding that there is to be no unrestricted emigration from India. Nor is there the smallest chance of his Majesty's Government, the present or a succeeding one, coercing the dominions to gratify Indian sentiment by conceding what almost every man, woman, and child in every self-governing dominion has made up his or her mind not to yield. Those Englishmen who have been with us in the South African struggle, they, too, have made it perfectly clear that they do not advocate unrestricted emigration or the right to it. Mr. Gandhi frankly surrendered the Indian position on this point, and Mr. Gokhale's memorable visit to South Africa convinced him of Mr. Gandhi's wisdom. All that Mr. Gandhi claimed was that there should be no statutory disability imposed on Indians as such, the colonial purpose being left to be accomplished by an administrative device by virtue of which a very small number of Indians would, in fact, be admitted in any one year. These being the facts, it is for our countrymen to consider in a responsible spirit whether it will be to their advantage to support the Viceroy's proposal to conclude a reciprocity agreement with the dominions, the chief feature of which will be that the latter will bind themselves to admit a limited number of Indians every year, India surrendering the claim of unrestricted migration. The idea of a reciprocity agreement certainly commends itself to us. As regards its terms, our position is this: Firstly, we should and can never consent to a disability being imposed upon us *qua* Indians in any statute of the realm. The racial disability does not exist in law now, and it will be the most retrograde step imaginable for it to be created. We are, and must always remain, the equal subjects of the King in the eye of the law. On this point, the most vital to the Indians, no compromise is possible in return for any

amount of present advantage. Nor do we suppose that his Excellency the Viceroy thinks differently. We cannot think he can, when we recall the terms of his historic Madras speech, in which he claimed for our countrymen in South Africa their full rights as British citizens. If no legal disability is imposed on Indians *qua* Indians, and if, further, the dominion governments consent to receive a limited number of Indians to settle in those regions, will our countrymen object to surrendering the theoretical right or claim to unrestricted migration? We do not know if they will. If they will not surrender, they will gain nothing whatsoever; will lose even what they have. They will then be giving the most melancholy proof that they are not better than what they are stigmatised by Anglo-Indians to be—arm-chair politicians mystified by dazzling rhetoric and with no eye to the real and the practical. Not unoften have we occasion to regret that our countrymen in general do not combine in adequate measure statesmanship with patriotism. We shall have one more occasion to regret their throwing away a favourable opportunity; an opportunity that does not come often. Having said this much, we must say that our consent to the surrender of the principle is subject to a limitation. It is that the identical surrender should be made by the dominions of their right of migration to our country. If, as has been authoritatively stated by more personages than one in recent months, the law does not recognise such a right of imperial citizenship as the free migration of the inhabitants of one part of the empire to another, it must be definitely understood that the statement of the principle is applicable to India no less than to other countries of the Empire, and the Government of India must assert the right, which Canada, Australia, and South Africa do, to admit only a limited number of colonials to this country. It is not meant that the assertion of the right should entail any hardship on the colonials; this can be provided against by regulation, as any hardship to our countrymen migrating to one or another of the dominions will presumably be provided against. All that we stand up for is that the reciprocity agreement must

have real reciprocity in it; the mutual relations of India and the dominions must be based on a recognition of the equality of each in the eye of the other. There are two more points, which are not unimportant, to which attention should be drawn. Temporary Indian visitors should be allowed in the dominions as colonial visitors are allowed in India. The prohibition against even temporary visits is most galling. The last point is that the Indians who are already settled in the dominions, as well as those whose migration will be permitted in future, should be treated by the dominion governments as colonials themselves are treated in their own land or in India, and not subjected to any humiliations, as in South Africa. Here again we do not suppose that the reasonableness of the claim will seriously be gainsaid by any fair-minded man.

To sum up, we are entirely in favour of a reciprocity agreement, such as his Excellency the Viceroy has suggested, on terms that do not compromise the national self-respect of our countrymen or affect their status as equal subjects of the King in the eye of the

law. The essential features of such an agreement, to fulfil these two indispensable conditions and to make it acceptable to our countrymen, should be, as we have argued,—

(1) That no distinction in law should be made between Indians and other subjects of the British King;

(2) That no statutory disability should be imposed on Indians *qua* Indians;

(3) That the number of Indian immigrants admitted into the dominions in any one year be limited by an administrative arrangement;

(4) That Indians should give up the claim of unrestricted migration to the dominions;

(5) That, similarly, colonials should have no right of unrestricted immigration into India;

(6) That no prohibition should be placed on temporary visits by Indians to the dominions or by colonials to India; and

(7) That Indians who are already settled in, or who may in future migrate to the dominions, should receive just and honourable treatment, as colonials have invariably received, and will receive, in India.

cccg

A PASSING THOUGHT.

WHATEVER you feel impelled to do of your own accord, do, without necessarily consulting others, however revolutionary you expect it to appear to others. Only be quite certain that your determination is from the highest in you. If you consult another, remember that he must counsel moderation and caution, even though you would do more wisely to plunge into activity, for to ask advice is sometimes to confess weakness, and no one would ever advise a timid driver to take control of a team of wild horses. Yet how much better to have the power to control wild horses and to make rapid progress than to be compelled to select only such animals as can be relied upon to be slow but steady.

THE YOUNG AUSTRALIA LEAGUE.

THE Young Australia League was born in 1905, and in that brief span of years its influence has spread not only throughout Australia, but to many distant corners of the English-speaking world. Its motto is "Education by Travel." To the present Director,



Mr. J. J. SIMONS

Founder and Director of The Young Australia League.

Mr. J. J. Simons, the League, which has its headquarters in Perth, Western Australia, owes its foundation and flourishing existence.

In its year of birth its membership was small, and comprised the players of, perhaps, a dozen football clubs. In 1906 its motto assumed a practical shape, when a party of thirty schoolboys were taken upon a three days trip over a distance of 130 miles, to participate in a football match. Encouraged

by the success of this modest venture, and having in a degree weathered the storm of public opposition which invariably attends the efforts of any organisation having for its object the betterment of its members, the League launched forth upon what was then considered a momentous undertaking, viz. a seven weeks' tour of the Eastern States of Australia. Forty boys participated in this, leaving the shores of their own State for the first time, to look upon the industrial activities of the big cities of the Eastern slope of their continent.

In 1908 the League's membership was well over the 1000 mark, and from its ranks 445 boys were selected, and taken 380 miles to Albany, Western Australia's southern seaport, assisting whilst there in the welcome accorded to the fleet of American warships, under the command of Admiral Sperry. Numerous other tours were undertaken, but the crowning event was the World's Tour of 1911-12, when forty boys, thirty-eight from Western Australia, one from South Australia, and one from New South Wales, set out in July, 1911, and, after touring the whole of the Australian continent and New Zealand, crossed the Pacific to visit the United States of America and Canada, after which they set sail for England, returning home by the Suez route in May, 1912. It will be interesting here to note that a sum of £16,000, most of which has been earned by the boys, has hitherto been expended for the various tours, in which approximately 2500 boys have participated, and covered a distance of about 57,000 miles. Practically all the officials of the League give their services without any remuneration, and membership is open to all boys and youths, irrespective of creed or nationality.

The various activities of the League may be grouped under three heads: literary, musical, and sporting. The first includes the study of Australian history and literature, and encourages public speaking by conducting debates on topical subjects. In Australia, little attention has hitherto been



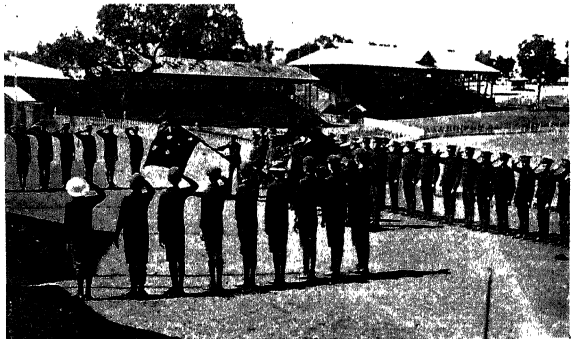
The Director and the Youngest Member.

given to matters purely Australian, and in this direction the League is making worthy endeavours. In the musical department, under Mr. George Reid, Musical Director, 120 instrumentalists are enrolled, who form four brass bands. This is a most remarkable record, when one considers that four years ago scarcely ten members of the League knew anything at all about music, and far less of sounding an instrument. The band that accompanied the party on its last tour earned commendations from many critics of note, whilst His Majesty King George V expressed his approval of its inspiring music. The orchestra of string, reed, and brass instruments contains twenty players. All amounts derived from entertainments given by the

boys are credited to the League's account. In the arena of sport almost every branch of out-door recreation is encouraged, but football, cricket, baseball, and swimming hold first place. In connection with the latter, it may be interesting to note that from the ranks of the League came Edgar Finlay, the winner of the King's Medal in England (1911), and also Otto Stenberg, who for three years held the State championship for distances up to 220 yards. The Director of the gymnasium is an old League boy, Reginald Randell.

The activities just described have been selected by the League's officers as likely to appeal to the taste of the growing youth, and also as being avenues along which he may be led to realise his purpose in life. They try to be at one with each boy in thought, expression, and action, for therein lies the secret of extracting the best that is in him.

History shows how much attention has been given in the past to the laudable object of promoting a better and clearer understanding between people of different nationalities—the task being usually entrusted to statesmen and diplomatists, whose best and most honest intentions are often misunderstood, and their endeavours frustrated by the intrigues of base men, disguised beneath the veil of friendship. The League believes that the young should be given an opportunity of breaking the flimsy barriers of prejudice which keep nations estranged. By bringing the young citizens of varied peoples together in brotherly intercourse, friendships will be formed which will grow in firmness as the



Saluting the Australian Flag.

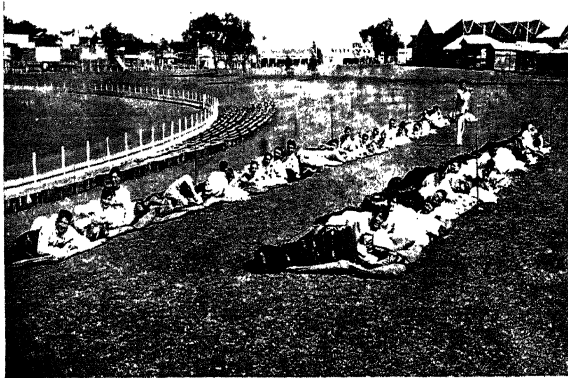
years roll by. Distance may divide them, perhaps for ever, but the high ideals of peace and harmony, engendered in the minds of each in youthful days, will still live and find expression during manhood, and continue even to the ebb of life. Take, as an example, the forty Young Australia League boys who toured America, Canada, and England, visiting eighty towns. Assuming that every boy made three friends in each town (which is a very conservative estimate), one may say that 9,600 friendships were formed. A great influence for good has thus been established, and, as the boys generally correspond, a powerful distributing agency is created.

So far, the League's efforts have been confined to the English-speaking peoples, but it is the intention of the Executive that they shall be shaped to penetrate foreign lands in future. Thus, a large field for labour is revealed, and immense possibilities present themselves. This may appear ambitious, but, given practical encouragement, and whole-hearted support, the world might rejoice, before another century passes, in the knowledge that the tumults and horrors of war will not again lay desolate fair fields, nor rob the homes of their protectors.

The League has, ever since its inception, tried to imbue in its members a kindly feeling of welcome towards foreigners and new-comers. Australia has ample room for

the immigrant of grit and enterprise who is prepared to assist in the working out of her destiny. We try to show no preference, and if, on setting foot upon our shores, the strangers become Australians, then they are indeed thrice welcome. This spirit of tolerance towards new-comers has, in no small degree, emanated from what may be termed the Community Spirit of the League. Every boy is taught to regard himself as

a unit in an aggregation that is striving towards a common objective, and whether in the field, on the concert platform, or in debate, the unselfish spirit is aimed at. This is found to work out very well; lads who have



Sleeping out of doors—The Reveille.

had an enjoyable time themselves are only too ready to work without being asked to ensure the same thing for other boys.

In conclusion, it may be stated that the foundation of the League, which seems likely in the near future to be a considerable factor in the life here, is due entirely to one man, Mr. J. J. Simons. He certainly possesses, in a very large degree, the talent of organising and training the young Australians of to-day, who are to be the citizens of to-morrow, and is looked up to and loved by all the boys. He has been asked to stand for the Federal Parliament, but declined. We think he is wise; his place is clearly amongst the members of the Young Australia League.

ONE OF THE MEMBERS.

SUGGESTIONS TO A WOULD-BE OCCULTIST.

(Given to a friend of the writer's who asked how he could develop further.)

I.

THE main point seems to be to realise that you have exhausted your present circle of consciousness, and that you now need an expansion.

What does expansion mean, in this connection?

A clearer, less clouded, realisation of your place in God's plan for men, *i.e.* a clearer realisation of your place in evolution (your rung of the evolutionary ladder) and the means whereby you are to live your place with more value, and to expand its scope and power.

What must you first take for granted?

That if you wish to expand your consciousness so as to work more consciously towards the goal, you must be prepared to go to school and to learn from Teachers who, long ago, were in your present class, at your present level. These Teachers are the Masters—The Perfect Men, Those who guide human and all other evolution.

The names of some of these great Teachers are, of course, familiar—Vyasa, the Lord Gautama Buddha, Sri Krishna, the Christ, Mahommed, Zoroaster, Orpheus. Others, of lesser rank, may not be known to you, but one of the most important truths you have to realise is that many of these Elder Brethren are as available for advice and guidance in modern days as they ever were, and the only condition They impose upon you, if you wish to learn from them, is that you should show by your life that you are ready for Their teaching. "He that hath ears [trained] to hear, let him hear." Without preparation in the lower classes of a school you cannot enter the ranks of its most advanced pupils.

Just as a child must reach a certain

physical age before he can be sent to some special school which shall begin to train him for the life of the world, so must you reach a certain spiritual age—your physical age is of little importance—before you can enter the Master's School. This does not mean that you have certain virtues to acquire—though, no doubt, you have, as we all have—but that you must change your present goodness into spirituality; you must change from comparative saintliness into gnosticism. You must not only *be*—you must learn to *know* and *will* with all your power.

There are plenty of good men, many saintly men, but there are few spiritual men. A good man may be free from many weaknesses a spiritual man displays, for the latter's nature is a strong force which makes him more positive, both in his virtues and, in the earlier stages, also in his imperfections. The good man is a weaker power, weaker, therefore, for good, and weaker in his imperfections. But when the good man begins to become spiritual, he vitalises his whole nature—vitalises it in its ugliness as well as in its beauty. And the result is that he not only feels himself less balanced than he was before, but seems to have many imperfections he has not hitherto noticed. When a bright light is introduced into a room in which only a dim light has been burning, many contrasts will be noticed hitherto dulled by the dimness of the light. The beauties of the room will shine forth in greater clearness, but any ugliness will also be accentuated. Some, who first see ugliness, will say: "I had no idea how ugly the room was." Others, whose eyes look first for

beauty, will exclaim : " I had no idea how beautiful the room was." And if the owner of the room loves beauty more than ugliness he will try to make the ugly parts less ugly, and the beautiful places more beautiful. We have to see that people do not take upon themselves the burden of occultism until their love for beauty is so strong that when they see the ugly places in their souls more clearly they will not despair of ever making these ugly places beautiful. In other words, we must not allow them to encounter temptations from which they have hitherto been protected, until we know them to be one-pointed enough to stand strong and firm. It is, perhaps, as well that those who have not yet learned to desire beauty at all costs should live in rooms not too well lighted, for there is a brightness in ugliness as well as in beauty, and they might turn in either direction, attracted rather by the brightness of appearance than by the reality behind.

A good man may be good through ignorance. A spiritual man must be good through knowledge. An animal is often much less ugly in character than many a human being, yet it is better to be a human being than an animal. Thus it is better to be a spiritual man than a good man.

You are on the borderland between goodness and spirituality. You are not merely good because the world expects it, or because you cannot help it. You feel that goodness goes a long way—that it is helpful to be good. But you also feel that knowledge, which is power, goes further, and you ask for that knowledge so that you may learn to transmute every virtue into a great compelling force. You are ready to turn up the light in the house of your soul ; you are ready for the knowledge. How are you to gain it ?

So far as I myself am concerned, I can only pass on such teaching as I have received in the form in which I have understood it, though, perhaps, another form might be more suitable for you. All the advice I give you I am endeavouring to follow, and, so far, I find that not only is the teaching worth striving for, but the certainty derived even from such small knowledge as I possess gives the " peace that passeth

understanding." You must not expect to find the teaching easy to grasp, for it will only be valuable to you as you go out in search of it, through obstacles and disappointment ; but the way is shown you, and every experience you undergo thereon is a lesson you must assimilate.

I have written of a preparatory school of experience which leads you into the school proper. You should join one or more of such preparatory schools so that you may experience and profit from the conditions they offer you.

According to your temperament, so will you learn, for these schools adapt themselves to all temperaments, and gradually establish in their pupils' natures not only power in the special direction of the dominant characteristic each student possesses, but also an adequate representation of characteristics hitherto dormant or inefficient.

1. The Master's School—the school proper—recognises the following preparatory schools, in which you will be given such training as prepare lead you more thoroughly to understand the lessons to be taught in the school proper :—

(a) The Theosophical Society : leading to its Esoteric Section, in which very special training is given.

(b) The Order of the Star in the East : leading to what is known as its Purple Section, in which special training is given with reference to the Coming, and the work to be done.

(c) The Co-Masonic Order.

(d) The Temple of the Rosy Cross.

(c) and (d) are off-shoots from (a) and (b), and need not be considered at present. There are, of course, other preparatory schools, but I can only advise with regard to those in which I myself am being trained, to whose teaching I can bear the most grateful testimony.

If, therefore, you desire to enter the Masters' School, which means entering Their service, you must enter a preparatory school recognised by Them, *i.e.* you ought actively to join movements established by Them in the world's service.

Stay outside these and do excellent work on general evolutionary lines ; join them and

THE SPIRITUALISATION OF ART.

I BELIEVE that to-day the Artist is beginning to manifest a new way of looking at life and the world. He is beginning to refer to inward feelings and experiences of which mankind at large is not conscious, as the spring-head of art-expression. Perhaps it is the recent pronouncements of science, equally with the higher renewals in philosophy, which have wrought the change. Anthropology has placed the feet of the Artist in the tracks of primitive man, and rescued admitted truths for his guidance to the eternal beginnings of art endeavour. Eastern mysticism, and now Bergsonism have restored an infinite world of spirit for individual temperament to translate into symbolic music. Perhaps it is his own rediscovery of the fact that it is the highest and most useful prerogative of the Artist to produce the strongest impressions of Self, which has led him to the mystic fount of expression. In any case, we see his attention called off external objects and turned inward upon himself. Thus, one finds him viewing the world as inseparable from Soul, partaking, therefore, of its creative life, and bound up with its principle and spirit. Thus viewing the world of his own activities, is it surprising to find him ascending on his vision towards a new faith? Can he avoid believing that Soul is the universal Art, and Art is the universal Soul, which all beings have in common, each after his kind? And does not experience add to his faith the knowledge that but few ever realise this Art-Soul simply because most men are strangers at (their spiritual) home? There is no region so unexplored as the inner life.

Let me take two examples of intensely interesting attempts by present-day artists to enter the new kingdom of Art and to sanctify art-production by giving it a spiritual origin, nature, and meaning. A

month or two ago, Mr. Clive Bell published a very important book, through Messrs. Chatto and Windus. In *Art* the author shows how, once, at the first post-impressionist exhibition held in London (with which he had much to do) he had his curiosity roused as to the nature of Art, how he sought, found, and took the road which he believed led to the nearest guess at this nature, how, thereafter, he placed his feet exactly in the tracks which led to a complete verification of his guess. Simply, the story of his æsthetic experience is this: One day



Headpiece to Chapter on The Movement of the Triangle.
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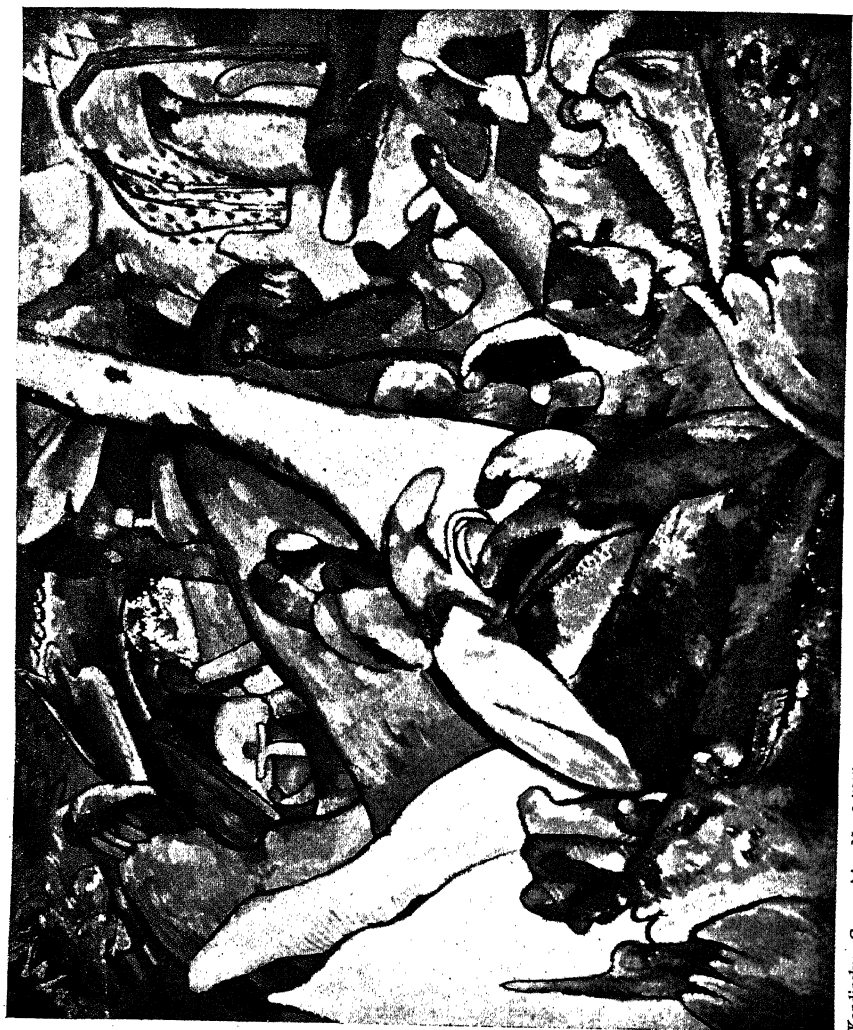
Mr. Bell finds himself fronting a vital picture. He notices that the picture provokes a peculiar emotion. And straightway he enters the æsthetic world in quest of an explanation. There, of course, he finds that the emotion is an æsthetic one—that is, it is an emotion differing from other emotions by a strength and intensity which exalts it to ecstasy. Having ascertained the nature of the emotion, Mr. Bell next begins to inquire into the nature of the object which

provoked the emotion. The course of his inquiry leads him to discover other pictures which provoke the same emotion. And thereupon he concludes that all these pictures or growths which are seen successively and detached are, in reality, the ripe fruit of one tree or quality. Then it does not take long for reflection to show him that there is a simple elemental quality peculiar to all living works of art. But what is this quality of which these objects are part and parcel? What is the magic thread underlying and binding them together as with a chain of gossamer gold? What is it, in fact, that runs through, at one and the same time, "Sta. Sophia and the windows at Chartres, Mexican sculpture, a Persian bowl, Chinese carpets, Giotto's frescoes at Padua, and the masterpieces of Poussin, Piero della Francesca, and Cézanne?—as through a string of matchless pearls?" To these questions, Mr. Bell finds "only one answer possible—significant form" is "the quality common to all and absent from none of the objects" that provoked æsthetic emotion in him. "In each of these objects," he maintains, "lines and colours combined in a particular way, certain forms and relations of forms, stir our æsthetic emotions." The inference is that we are æsthetically moved by Pattern.

Provided with his æsthetic guess, Mr. Bell next enters the metaphysical world with a question on his lips. "Why," he asks, "are we so profoundly moved by certain combinations of forms?" He proceeds to examine the artist's mind and emotion, but does not make a positive answer. The reason is clear. Behind form there is something which form reveals and for which he cannot account. His very words are: "the thing that I am talking about is that which lies behind the appearance of all things—that which gives to all things their individual significance, the thing in itself, the ultimate reality." And he concludes: "A more or less unconscious apprehension of this latent reality" may be "the cause of that strange emotion." This is his metaphysical guess. But, unfortunately, he has to make it agree with his æsthetic one. If, in the æsthetic world he discovered that "signi-

ficant form" provokes æsthetic emotion in him, to be logical he must discover in the metaphysical world, that "significant form" provokes æsthetic emotion in the artist. It would never do to have two distinct causes operating, one on the spectator, the other on the artist, for it might be argued that there are two widely different æsthetic emotions, and Art is a very long chain with alternate links of lead and gold. Apparently Mr. Bell is aware of this, for he decided to hazard the guess that "rightness of form is what makes a work of art moving." Perhaps he sees an abstract form behind reality. It appears as though he has discovered Plato's world of Archetypal forms. But whether or no, few persons will agree that the active generative principle in the spiritual world is Form. Form is form no matter how Mr. Bell differentiates it, as a means of conveying information and as a vehicle of emotion, no matter what he labels it, pure, abstract, interesting, or significant. It is never more than the result of man's mental attitude towards life. The mental principle in man gives birth to form; the spiritual principle to light or vision. Form is the isolating and changing element with which the Artist expresses the changeless world of spirit. In a word, Form is the crystal cup of illusion which the creative artist fills with the elixir of life. It is not to be confounded with the elixir itself. The Thing must not be confounded with its activities.

I need not follow Mr. Bell closely into his third world—the world of art-production, where he goes in search of the verification of his interpretation and finds it in the pick of the "primitives," the Byzantine mosaicists, Poussin, El Greco, Claude, Chardin, Ingres, and Renoir, and Gézanne, as continuing from the dawn of primitivism, "when men created because they must"—the "significant form" tradition. It is fascinating, stimulating, and great fun, to watch him march through one kingdom after another, from earliest times to the present, crowning the peaks with his naturalist-primitivists, and destroying and restoring in turn, "false" and "true" artist with the might of his theoretical form. But I need not follow Mr. Bell up and down his historical



Kandinsky. Composition No. 2 (1910).

"slopes," for my object in examining his very provocative book—a book that deserves to be read by every student of the modern movement in art—is achieved in revealing the very big truth underlying his guess. Behind the artist there is an intangible something which he expresses, and which impels him to create. If only Mr. Bell had told us what this mysterious something really is, he would have made the most important English contribution to the modern interpretation of Art. But, unfortunately, he does not enter the mystic world, and his book, therefore, is not set in the current of mystical interpretation. The new interpreters must keep this mystic current in mind, for, nowadays, it is sweeping Art, Drama, and Faith to exalted re-birth in the world of spirit.

In order to ascertain more clearly what the said something is, from the outlook of the advanced artist, we must turn to another book—a book which contains the last word, as yet, on the pressing subject of the spiritualisation of Art. Wassily Kandinsky's *Ueber das geistige in der Kunst*, a very capable English version of which, by Mr. Michael T. H. Sadler, has recently been published under the title of *The Art of Spiritual Harmony*, by Messrs. Constable, may be said to supplement Mr. Bell's *Art* on the mystical side. It provides just that clue to the mystical fundamentals of Art which Mr. Bell's book misses. *What is this spiritual seed called Art? What is the mystic principle in the seed which existed, and will ever exist, before that which we call a work of art has been attracted from the seed by the soul of the artist?* It is some such questions as these that Herr Kandinsky and his live group of Munich co-workers have set out to answer. And their answer may be formulated as follows: *When Art is divested of its material vestments there remains only an Inner Voice. From this Voice issues the interior Sound which sends out vibrations common to all forms of art. Sound is the sign and symbol of the kinship of these forms. And Sound is the ultimate unitive principle. The spiritual seed called Art is then none other than Soul. And the mystic principle in the seed is Oneness.* Such is the present-day

mystic concept of the nature of Art. Simply, it amounts to this, that the active generative principle in the universe is Sound (Wagner, Kandinsky, Scriabine), sound conceived as motion (Gordon Craig), or as the unconscious (Max Reinhardt). Next we may ask, "What is the fruit of the seed?" Logically, it can only be the culmination of the principle of union in the seed. If the seed is Sound, it will reach its fruition in Sound—symbolically or otherwise expressed. All forms of art must cohere to this system of Sound, and send out its vibrations, but each in its own way. So all forms unite by a common principle to make a common appeal to mankind, and thus *Art flowers in the ultimate*



Headpiece to Chapter on The Pyramid.

Reproduced from "*Spiritual Harmony*" by courtesy of Messrs. Constable

mystical act. It seems that Herr Kandinsky has a positive insight into these two stages. He discerns an infinite world of sound experience. And he discerns the flowering of the eternal sounds through sound-manipulation in a world free of material considerations. But he lacks insight into the intermediate stage. How is this immaterial seed to be brought to fruition in a materialised world? How is this spirit to be momentarily condensed so that our bodily eye may transmit it to us? Only research, he seems to say; only long and careful research can decide. Thus, unfortunately, he sets aside mystic vision for art—scholasticism. So, his book reveals him hard at his patient laboratory work seeking to

determine the building stones of non-representative art forms. About him are quite massively piled up the quarried and gathered material which the new spiritual structure is to contain. One watches with enjoyment his handling of the Artist, mentality, experience, mass, colour, form, and what not, all, in fact, with which he is to give visibility to the invisible. And while one watches, one asks oneself: "Is Sound really to be distilled from the infinite and from the soul depths of the full artist by this elaborate process of analysis?" "Is not the mystical act of reaching the very centre of the eternal vibrative force a lightning act of vivid introspection?" One's answer brings one back to the beginning of Herr Kandinsky's scholarly activities in quest of the new world, of the mystic inner necessity of expressing that world, and of a painter's canvas whence all material properties have fled—the white canvas of the spiritual world. One feels that his deep interest in speculative principles of æsthetics and metaphysics is not shared by every one. Such things as laws and principles and postulates are so much more the attestation of the presence of intellectual material than of the use of the universal art-flow. Still one lends oneself to this operation of logic-spinning and watches as he demonstrates that as the material world fails the Artist, he is led to turn his gaze inward upon himself, and to seek subsistence in inner sympathy, where once he found it in an outer one. Of course, one is not altogether unprepared to see the material world torn from the grasp of the Artist by a "spiritual revolution," as



Headpiece to Chapter on The Psychological Working of Colour.

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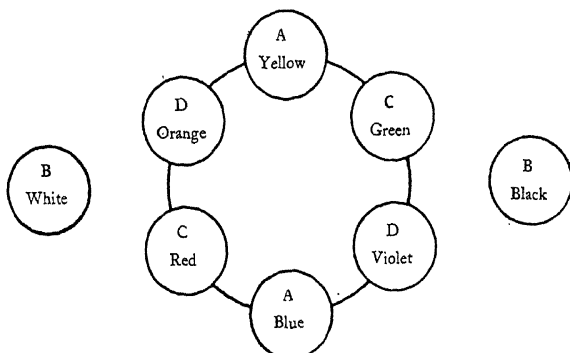


Diagram of Colour Analysis.

Reproduced from "Spiritual Harmony" by courtesy of Messrs. Constable.

Herr Kandinsky terms the present upward tendency. It has long been apparent that such "tremendous spiritual movements" as that initiated in this country by the Theosophical Society were having this effect. Indeed, we hardly need Herr Kandinsky, at this time of the day, to remind us that "this society consists of groups who seek to approach the problem of the spirit by way of the inner knowledge." It is conceivable that to H. P. Blavatsky and the Theosophical Society is largely due the impulse which has plunged the Artist very deeply indeed into a universe of inward feelings and experiences from which he is re-emerging with three demands of interior consciousness, namely (1) an infinite world of experience, (2) freedom to live and act in this world, (3) the production of a work of art expressing the eternal realities of this world, and not bound to concrete limitations. Such is the case, and, most naturally, Herr Kandinsky appears formulating these three principles, and not only moulding therefrom the Artist in the likeness of primitive man, but casting therewith all non-representative artists into two representative bodies. Unlike Mr. Clive Bell, he does not see the non-representative artist solely involved in the mechanism of nature subsisting on natural forms and raised by them, if possible, to the heights of creative responsibility, but also engaged in the spiritual world feeding on himself. Thus, he is aware of one group that worked from without to within (Cézanne-Picasso), and

another that works from within to without (Gauguin-Kandinsky). Of course, out of the said three principles the mystic Inner Necessity steps forth, built up, as Herr Kandinsky tell us, "by three mystical elements." These three fundamentals, or necessities, are, briefly, (1) self-expression, (2) the expression of the eternal Now, (3) the expression of unending emotion, or spirit. *The need for the individual temperament to mould eternal truths borne on a continuous flow of emotion, in the present shapings of the human mind, is the spring-head of the new art activities.*

How far Herr Kandinsky's conception of Art really penetrates into the unknown, I leave for readers of the book to discover. My sole concern here is to leave the painter-philosopher well on the way to the Mecca of his æsthetic faith. To those readers who feel a keen interest in the exposition of his theoretical and practical ideas, and are not sufficiently masters of German to read *Der Blaue Reiter* or *Der Sturm*, both published by Piper, of Munich, I recommend the study of the latter part of *The Art of Spiritual Harmony*. Herein Herr Kandinsky is discovered working out a musical language of form and colour, in harmony with his theory that form and colour may be used without

reference to natural objects as a means of endless creation. He provides diagrams, and an analysis of colour showing the impressions which the different colours of the spectrum have yielded to him. In this way, by his inquiry into the intellectual meaning of colour, and his experiments with its relationship to music, he reveals himself to be the plastic equation of the musician Scriabine, whose theosophical conception of music is well known. Scriabine is closely engaged in the endeavour to find colour equivalents for musical notes, and has even worked out a list of colours which he believes to be yielded by these notes.

Needless to say, such a book as *The Art of Spiritual Harmony* is full of big controversial questions. These questions cannot be dealt with convincingly in a limited space. It is impossible, for instance, to settle in a few words whether a common language of form and colour is advisable, even if attainable. But what I have said is, I am sure, sufficient to convince the thoughtful reader that Herr Kandinsky has given us a book wherein is contained convincing proof that *Art has once more renewed its high quest, and the Artist is turning for strength and guidance to an invisible central power.*

HUNTLY CARTER.

MINE eyes have seen the glory of the
coming of the Lord :
He is trampling out the vintage
where the grapes of wrath are
stored ;
He hath loosed the fatal lightning of His
terrible swift sword :
His truth is marching on.

He hath sounded forth the trumpet that
shall never call retreat ;
He is sifting out the hearts of men before
His judgment seat ;
Oh, be swift, my soul ! to answer Him ; be
jubilant, my feet !
Our God is marching on.

In the beauty of the lilies, Christ was born
across the sea,
With a glory in His bosom that transfigures
you and me :
As He died to make men holy, let us live to
make men free !
While God is marching on.

JULIA WARD HOWE.

THE UNVEILING OF ANCIENT INDIA.*

(Reprinted from "The Athenæum," August 15th, 1914.)

THE political problems of India and the intellectual advancement of her Westernised sons are receiving increasing attention here; but the past and the present are so interwoven in the life of the dependency that these factors in our Imperial responsibilities cannot be properly understood without some general knowledge of the ancient civilisations upon which our systems and institutions have been superimposed. The study of Indian antiquity has often been made repellant to the ordinary man by the mass of technical details in which it is frequently embedded. There is, therefore, ample room for this modest and comprehensive handbook by the distinguished Professor of Sanskrit in the University of Cambridge.

Apart from the geographical, chronological, and other tables, the actual text covers fewer than 150 pages, and the treatment of the subject is too slight and general to be of service to brother Orientalists. But it is not intended for them; the commendable purpose has been "to write the story of Ancient India in a manner which shall be intelligible to all that take an interest in Modern India." Prof. Rapson is an accurate and sound scholar of conservative views, and any attempt to go in advance of accepted conclusions would be out of place in such a manual. Even on the question of the date of Kanishka, which lately stirred the Royal Asiatic Society to its depths, he does not dogmatise, and is content to await the further results of the excavations of the Archæological Survey at Taxila, the site of which is marked by miles of ruins in the Rawalpindi district.

The little volume is eminently adapted to give the ordinary reader a groundwork of knowledge, which he may usefully supplement by reference to Dr. Lionel Barnett's more ambitious *Antiquities of India*, lately published by Mr. Lee Warner. On the whole, the sense of proportion is well maintained, though the incidental references to the Code of Manu, the Hindu Moses, might well have been amplified, in view of its great and enduring influence upon Hindu civilisation.

The close connection between the labours of the earliest Orientalists and the development of scientific linguistic and epigraphic research is well shown. The suggestion of Sir William Jones in 1786 that Sanskrit, Greek, and Latin must have sprung from some common source was the starting-point of

a complete revolution in our conception of the nature of human speech, and the recovery from the past of some of the lost history of the peoples who, in historical times, have played a predominant part in the civilisation of both India and Europe.

The West has returned the debt of gratitude she owes to the East by the fruitful work of her sons in recovering the main outlines of the lost history of Ancient India, and in the chronological classification of its literature. But there are still large gaps to be filled, and nothing is more remarkable in this branch of study than the disproportionate extent to which the literary and epigraphic records depend on a few outstanding names. Thus the widely scattered rock, cave, and pillar inscriptions of Asoka (we prefer this familiar and accepted spelling to Prof. Rapson's pedantic *Açoka*) stand in glorious

*"Ancient India from the Earliest Times to the First Century, A.D." By E. J. Rapson (Cambridge University Press, 3s. net.)

isolation. Their object was ethical and religious rather than historical or political, and the references to worldly affairs are merely incidental. Their lofty spirit, and their recognition of the responsibilities of rulers as well as ruled, give them a place in the history of the world justly described by Prof. Rapson as unique.

The word is also applicable to many features of the Hindustan of antiquity, and, indeed, of the present day. There is, for instance, the textual memory which has preserved by oral transmission many of the sacred writings, and in particular the voluminous Rig-veda :—

If all the manuscripts and all the printed copies were destroyed, its text could even now be recovered from the mouths of living men, with absolute fidelity as to the form and accent of every single word. . . . This is, beyond all question, the most marvellous instance of unbroken continuity to be found in the history of mankind.

But there has been similar continuity in the social life of the people. The caste system, another unparalleled feature of civilisation, has withstood invasions of widely different types of civilisation from without, as well as great, and at first apparently successful, reform movements, notably Jainism and Buddhism, from within. Brahmanism still holds the field, and has never changed its distinctive toleration of any and every opinion for those born within its pale, provided there is unquestioning acceptance of the social system and the outward observances enjoined.

Prof. Rapson goes so far as to say that the main principles of government have remained constant throughout the ages. He shows that, generally, in all periods of history, local governments in India have gone on almost unchanged in spite of successive waves of conquest. The condition of the ordinary people was not affected, or

was only affected indirectly, by the victories or defeats of their rulers. To this tradition may be attributed in large measure the familiar fact that in the Mutiny the simple peasantry went on tilling the soil, unconcernedly and incuriously, almost within sight of fierce battles and other sanguinary events.

The administrative principles which remained unshaken through ages of warfare and pillage were based, as Prof. Rapson points out, on the recognition of a social system depending ultimately on a self-organised village community. This was inevitable in the conditions of the times. But no mention is made of the disintegrating forces at work under British rule. By establishing unbroken peace and security, by providing the country with a network of easy communications, by its administrative elaboration, and by the growth of capitalised industries, it has broken down the complete economic isolation of each village, and profoundly modified the ancient social structure of the rural population. On the other hand, British rule has developed to the fullest extent the principle of religious toleration which has been accepted in India generally from the earliest times, though with some notable departures. The conquerors of old were compelled to recognise an infinite variety of social customs and religious beliefs too firmly grounded to admit of interference. India never had a homogeneous existence, and the mightiest Indian empires of the past were never co-extensive with the sub-continent. Such a phenomenon as the British dominion in India, "which is founded less on conquest than on mutual advantage," as Prof. Rapson says, finds no parallel in history, ancient or modern; but in the fulfilment of this great destiny we can learn much from the monuments of India's ancient civilisations.

JAPANESE PRAYER.

O, Thou, Whose eyes are clear, Whose eyes are kind, Whose eyes are full of pity and of sweetness,

O, Thou, Lovely One, With Thy face so beautiful,

O, Thou, Pure One, Whose knowledge is within, Spotlessly lighted from within,

O, Thou, forever shining like the sun, Thou, Sun-like in the ways of Thy mercy,
Pour Light upon the world!

THE AMERICAN INDIAN.

POOR LO, the Indian!

He is descended, they say, from the Atlantean; from that race of magnificent development which peopled the lost continent of Atlantis. However, of his ethnologic origin, I shall not treat. Let the scholar do that. Rather will I tell of the Indian as he is to-day—the modern Indian.

The Indian has, as a characteristic, the quality of adaptability. Many learned men will disagree with me, but, on reflection, the intellect will verify my statement.

When the Anglo-Saxon, terrible in his excessive and crude vitality, first set foot on the eastern edge of the continent, North America was peopled from coast to coast with the Red Men. A moment's thought will reveal to you the underlying significance; America is a land of climatic and topographic diversity. Great rivers and lakes abound, and vast forests, mountains, and deserts make up the continent. The climate ranges from tropic to arctic. The Indian had to accommodate himself to natural change: adaptability.

Civilisation in America, I need hardly say, is of recent date, having been brought here three hundred years ago by the early colonists. Civilisation among the Indians

is of even later date, having been forced upon them, as a race, about fifty years ago.

Contact with a superior race is always demoralising to an inferior race. Lamentable, but true; the great tragedy of evolution. After the first contact with the Aryan, the Indian retired to the sombre depths of the forest, only emerging from

time to time to wage hopeless war upon the invaders. A war wherein extermination was the aim of both parties to the strife. The White conquered.

Driven from the Atlantic slope, the remnants of the eastern tribes were slain by the tribes of the Mississippi basin, and they, in turn, were compelled to flee, first to the great plains, and eventually to the mountains and the deserts of the West. Pathetic fact—the White cannot there exist. When California was settled, the Indian was hemmed in on all sides. Apparently he was doomed. Recall that I said he could adapt himself to

change, and, aided by the now awakened government whose ward he had become, the more intelligent accepted education. A new type of Indian sprang from the broken heart of the race. His face is seen in our courts, our schools, our capitol, and wherever intelligence and honour foregather.



BUCKSKIN CHARLIE, Chief of the Utes.



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CREAM ANTELOPE and his WIFE.
American Indians.

When I say that the Indian was forced to accept and practice the customs and arts of civilisation about fifty years ago, I speak in a general way. There were exceptions. The Iriquois Confederacy of New York, for instance, had attained to some degree of refinement about one hundred and forty years ago. Treaty obligations and loyalty to the English in the War of Independence, however, cost them their homes, their ideals, and their racial life. General Washington gave out the order of extermination, and it was practically carried out. The Genessee Valley was devastated. Except for a few sad-eyed prisoners of the reservation, on whose faces the racial tragedy was writ, the land of their fathers knew them no more. What a blow to Indian progress!

Too, the Aztecs of Central Mexico and the Mayas of Yucatan were barbarian in status rather than utterly savage. But, aside from these isolated instances, we may safely

say that the Indian adopted the customs of the White about fifty years ago.

How does the race conform to the civilising process? Ethnologists are pessimistic. My opening phrase is a quotation from the late Horace Greely, and echoes the sentiment of these learned men. Everybody quotes it—and nothing could be more misleading. All things considered, the progress of the Indian is remarkable. When we recall that men of Indian blood sit in both houses of the national government, practice at the bar, preach from the pulpit, sit in the editorial chair, practice medicine, and, in short, fill with dignity and ability positions in all walks of life, we begin to realise how virile is the Indian blood, and how far from being dead is the race.

Now, my last statement will be better for evidence, and I append, therefore, a list of some few distinguished men who are of full or partial Indian blood. We have then: Revs. Sherman Coolidge and Joseph K. Griffis; Wm. J. Kershaw, Dennison Wheelock, and Hiram Bond, attorneys; Drs. Carlos Montezuma and Roland Nichols;



ALECK, an Ojibwas Indian.

Register of the United States Treasury, Hon. Gabe E. Parker ; U.S. Representative from Oklahoma, Hon. Chas. D. Carter ; U.S. Senators, Lane of Oregon and Owen of Oklahoma ; U.S. Circuit Judge, K. W. Landis. Other prominent men whose names I shall not include, because of lack of space, claim Indian blood. I shall mention, however, that the late U.S. Senator, Thomas Platt, of New York, had Iriquois blood.

Now, my object in writing this essay is to call to mind the utter folly of that form of racial pride which has degenerated into bigotry. Certainly I am proud of my English ancestry, and just as certainly do I esteem my dash of Indian blood. The truth of the matter is that a race is great in proportion as its leading men are great. The Teutonic race is now dominant because the Divine Agents choose, for purposes of evolution, to incarnate among us the foremost egos of the world. The humble rank and file of the race do but follow the leaders. Give the so-called inferior races the advantages of our thousand-year-old refining and uplifting institutions, and our sense of superiority, our arrogant pride of achievement, would necessarily diminish. Intelligence is the exclusive property of no race. Culture is the result of an age-old civilisation. Both are potentialities of the meanest. Let us be tolerant.

Here in America we have an institution known as the Society of American Indians, and it is good. Uplift of the race is its aim, and intelligent men of both races form its membership. Estimate of the good resulting from its activities is impossible: they are



JOSE ROMERO and FAMILY.
Utes Indians.

varied and great. A better understanding between the two races is an accomplished fact ; no longer is the term " breed " one of reproach. Brotherhood is realised.

And, as the racial barrier between Indian and White is being swept away, let us pray, in the solemnity and solitude of those moments which are ours alone, that the false ideals of race and colour standards will vanish from the earth.

W. GOODMAN.

A YOUNG STUDENT'S RULES FOR HIS DAILY LIFE.

1. Look happy, no matter what depression you are suffering from.
2. Never emphasise another person's fault.
3. Never jeer.
4. Never retort angrily when spoken to.
5. Always help in little things as well as big.
6. Always think good about a person—not bad.
7. Love your neighbour as yourself.

—G. B. R.

A CHILDREN'S ROOM.

[The photographs are of the Star shop in Regent Street and of its principal workers]

WE have all heard of the admirable work done by Dr. Mary Rocke and her devoted helpers at our Star shop in Regent Street, and most members are probably aware that a children's room is part of the shop activities.

New Zealand, always to the fore in Star work, has now a children's room of its own, and readers of the *Herald* will doubtless be glad to have an account of its inauguration and work from the *Otago Daily Times*, and also from the energetic National Representative, Mr. D. W. M. Burn. Mr. Burn's account is taken from one of his periodical letters to the Head, and he remarks:—

I have the honour to report that, fired by accounts of work at 290, Regent Street, London, and very specially inspired by Dr. Rocke's fine articles in the March and April *Heralds*, I laid the matter of opening a Children's Room before the House Group, which is, you will perhaps remember, both the Headquarters Staff and the Krishnamurti Branch of the Order in New Zealand. On Sunday afternoon, May 31st, from dinner-time till very nearly tea-time we sat in informal conclave, and as we talked the thing seemed more and more achievable, until about 4.30 we had determined to enquire for rooms next day.

Rooms were found in the building in which the Theosophical Society is at present housed, but all save one were beyond our financial strength. During the purchase of the house property we have but the smallest margin for extras, but this thing seemed so entirely right, so fraught with momentous consequences, that we cheerfully assumed the responsibility of the rent of the cheapest room—ten shillings a week—and the upkeep of the club.

The week was my Winter Weeks' vacation, and as the lads who attend both primary and higher schools were also free, we were able to get to work at once. The R. T. lads

cleaned out the place, sweeping and scrubbing the floor and making the windows once again transparent. Mr. Gill (of the House) and I, and later on Mr. Grainger, of the Dunedin Branch of the Order, did the tool and paint-brush work, while the ladies plied the needle and collected offerings of "stuff" of various kinds. At the week's end the four windows were curtained with white muslin, banded at foot with the Order hue in silk. The poles are also white, with brass fittings. A blue picture moulding runs all round the room, and from it depend the following pictures in neat frames: "Cherry Ripe," "Bubbles," "Happy as a King," "Infant Son of Chas. I," "Irish Beauties" (three wiry terriers of notable intelligence), the portrait



MRS. BESANT-SCOTT.

of the Head, painted by Miss Hartley, and lent by the Dunedin Branch, a noble Christ Head (from a statue, possibly Thorwaldsen's, and full fourteen inches across in the reproduction), and, lastly, a very fine copy of the Sistine Madonna in rich colour; this is beautifully framed in gold. Besides these there are four Nursery Rhyme pictures, in white enamelled frames, screwed flat on the wall, the first portions of a complete belt of pictures so framed, to run right round the room, save where natural breaks occur, just above the heads of sitting children.

Two trestle tables, 14 ft. by 3 ft., and eight benches comprise the furniture so far—no, there are two small gift chairs, and a small table. We are placing mantles on the two chimney-pieces, though we have no fireplaces, preferring a latest-pattern gas heater to the dangers of an open fire, and its dirt. Old, and in some ways uncouth, as the place is, we desire to inculcate a sense of sweetness and beauty, and coal dust and "blacks" are undesirables.

A sink is *in situ*, but not yet connected up, as unexpected difficulties have increased the estimated cost (at a distinctly reduced rate on account of the object of the room) from a modest 35s. to £8 15s. That we cannot face at present. Linoleum, too, awaits a less stringent time: it would cost us about £7 10s. (not including labour, which we furnish ourselves) to cover the floor with X linoleum, and but little less if we chose No. 2; the best is out of the question altogether. Shelves are still to be put up, and till we have them the organisation of the Children's Committee waits; it is little use having officers whose office is a sinecure. When we have just a little more accomplished, we shall appoint child office-bearers, all under the Director's quiet supervision, and gently discipline our young charges into orderly, swift-moving ways; it is just a thought early yet to begin.

On Sunday last I spoke at the Theosophical Society's Rooms on "Suffer the little children to come unto Me." The talk was on the lines which Mrs. Besant and Mr. Leadbeater have made familiar to us, and dealt with our duty to the children entrusted to our care, whether as parents or guardians

of them. I opened with the old idea of our youth that every babe was supplied with a newly-made Soul, with the breaking down of that idea under the stress of life's experience, and with the light thrown by Theosophy on the dark problem. Then, accepting the Theosophical teaching as true, I passed to the duty begotten of it, the assisting of the incoming ego to grasp its instruments in the best and quickest possible way. Laying down these four propositions: (1) Purity is the sole source of lasting strength; (2) Like begets like; (3) Growth, like gravitation, is an accelerating force; (4) The aim of every soul (*jīvātmā* rather) is final perfect self-expression—in other words, is to reach the measure of the stature of the fulness of Christ, I endeavoured to arouse the sense of responsibility that is so sadly lacking in us all, and in a measure succeeded in doing so. You will see my aim, of course—to make my audience ready for my appeal at the close of the evening's meeting.

After the usual announcements, the chairman said that I would speak on a matter of some importance. I ask all who did not wish to stay to take the opportunity of leaving before I spoke, telling the audience that my subject would be a practical movement connected with children. Only two left—probably to catch a car agreed upon with the rest of their family—and then I dropped into conversational style, and soon had everyone keenly interested and in the best of humours. At the psychological moment I said that if they cared to see the room we could show it them, and presently some eighty of us trooped upstairs. We had the pictures hung (save four), flowers in simple clear glass vases, tables set with picture books, etc., benches here and there about the room, and the curtains also hung. In the gaslight the place looked quite drawing-room-like, much to my delight, and the pictures—the three on the one wall, your portrait, the Madonna, and the noble Christ Head (taken specially from the Shrine Room in the House)—radiated influence in streams. I had actually to rally the visitors at about nine o'clock to get them to move! I should have said that our first act after the room was taken was



Miss FREDA BLOOM.

to consecrate it to the service of the White Lodge with chanted *pranava* and invocation : " May the blessing of the Master of Masters rest on all who enter here ! "

Money gifts were made, toys were promised, a sink was offered, services also of various kinds, skilled and unskilled ; and all promises made that night have been amply redeemed.

On Saturday, June 13th, we opened the Room. I had to be at football with my boys' team, but got back to town at about half-past three. When I entered the Room I stood and smiled : there were about seventy-five children there, and some thirty adults ! I had said that we should have eighty, and my prophecy was filled, and over filled. The children skipped, played singing games, made music (of a kind) on mouth-organs and dulcimers, and nursed

dolls, etc., in the open spaces. The tables were crowded with little ones playing games, reading books, looking at pictures, chattering, drawing, painting, etc. The Director, Miss J. G. Montgomery, of the House—House Secretary, Secretary of E. S. T. Groups, Warden of Shrāvaka Group, and hard-working servant of the Masters in every possible way—moved about among the elements of her future Cosmos, half a-dream, half very much the business woman. She is intensely happy over her appointment to the post ; she tells me she has never been so happy in all her life, and I believe her. When the Dream she has of her World begins to fashion itself into actuality, she will move among these children a very inspiration, a real Fairy Godmother, giving imperishable gifts to those that have the hearts to understand. Other willing workers helped with one aspect or another of the work, especially the making ready for the first tea. It struck Miss Montgomery as a curiously significant thing that the first to sup in the Room was a babe of four months, whose milk she warmed for a tired mother : a very practical application of the Lord's " Feed My Lambs " !

The afternoon was a pronounced success. I enclose slip from the *Otago Daily Times*, and forward the paper whole, with the report. We were unable to attack the name and address problem on Saturday, but shall at next opportunity. We intend to Feed the Lambs very truly, but on the principle of the Voice of the Silence—Teach him the Law—" Let him hear the Law," I think it runs in the text. Beauty in Service is the aim of our whole movement, and while we make the children happy in the more ordinary way, we shall endeavour to instil the secret of happiness—self-gift—in subtle ways, to teach them the elements of self-discipline, to turn them out good citizens and, at the same time, men and women likelier to recognise the Master when He comes than many a one untrained in gentle ways. Miss Montgomery (" Godmother " the children will learn to call her) has many schemes in her head and her heart even now to lure the young ones to higher flights, and one by one they will mature. The future

of the movement is vague, but the chances are in favour of its becoming very large indeed. I could take in the next apartment now, had I the means; perhaps when my £10 rise comes with the new year I shall be able to do so. For some time that would suffice, but I "see" the whole flat devoted to the Little Folk; it might easily be, should some of the wealthy folk of this by no means poverty-stricken city be minded to help us in the work. Our own power to extend it is very straightly limited.

In a mail or so there will be a number of letters written in our Room, on our stamped paper, mailed in our own pillar-box, white, with a blue Star on it, collected by our own postman, or postwoman, a little man or maid who will, for the occasion of the trip to the P.O., wear our cap—white-topped, blue-banded—and carry our white satchel with its blue Star, and legend. These will be addressed vaguely to children of *your* Room, in Regent Street, and in due course, I trust, will evoke response from them. The letters will be carefully supervised at this end, and first letters from your children will be distributed with the greatest care.

Next Saturday, the first set talk to children will be given. I am asked to speak, and shall take either our own King Alfred, Columbus, or one of the old Indian heroes as my theme. The children are to be permitted to ask questions—encouraged to do so; we want to gain their utter confidence. The report to-day will rouse many questionings among the regular clergy (four of whom I honoured with cards before the opening of the Room), and there may be little endeavours to throw cold water on the bairns' enthusiasm, though if there are they will not affect much, of that I am well assured. I have in mind a scheme to draw the clergy into the work, my one difficulty being the sectarian enthusiasm which will out, and which if it come into our peaceful room will call for a deal of energy to smooth out. One single statement by some enthusiastic, but narrow, person as to "the *only* way," or the like, would do such definite damage that I desire to take no avoidable risks, preferring the appearance of narrowness on our own part

to an appearance of wideness linked with real danger to the work. Only adults, unless children have permission from parents to take leaflets, will be supplied with printed matter relating to the Coming, but the "feel" of it will be everywhere, and we shall not in any way refrain from speaking of the possibility of the Lord's appearing among men.

The *Otago Daily Times* has the following interesting comment:—

"At 290, Regent Street, near Queen's Hall, London, is an interesting shop. It is the Star in the East Shop, white, blue-curtained, neat without, and beautiful within. There one may purchase books, leaflets, and pamphlets pertaining to the Star in the East movement, and other mystical literature, pictures, statuettes, badges, stationery, seals, incense, and the like; for the stock is intended to be representative, so far as space permits, of all religions and



ERNEST UDNY.

schools of mysticism. On the first floor of the shop are to be found a reading and conversation room and circulating library; here, ten minute talks are given daily at half-past three in the afternoon, except on Saturdays and Sundays, on the Coming of a World-Teacher. Among the speakers Dunedin residents will note with interest Miss K. Browning, M.A., and the name of Mrs. Besant Scott will be familiar to many of our readers. On the third floor is a silence room, for reading, writing, and meditation; at 5.45 p.m. daily a short general meditation is held, which all may join. On the second floor is the unique characteristic of the shop, a children's room. Here children may come to read books and magazines, or play games. To it any child or adult may invite any other child; there is no privilege attached to its use; it is what its name implies, a children's room. From nine to six daily throughout the week till Saturday, when the rooms are closed at one o'clock, this room performs the functions of a child's club. On Wednesday, at half-past three, a tea is given to the little ones, followed by a ten-minutes' talk.

"On Saturday afternoon last, the headquarters staff, of the New Zealand section of the Order of the Star in the East, opened a children's room at No. 9, Dowling Street, opposite the Garrison Hall. One climbs the stairs and presently sees the symbol of the Order, a five-pointed Star, and the legend, 'Order of the Star in the East, Children's Room.' Following the suggestion of the rays, one comes to a double door, which gives admission to a large, quaintly-shaped well-lighted room, evidently once a portion of a warehouse, though now in process of transformation to a children's playground.

"The room was opened at half-past two on Saturday, and by half-past three there were close on eighty children and nearly half that number of adults present. In the open floor-space the children skipped, played singing games, nursed dolls, spun tops, and variously disported themselves after the manner of children; round the tables they swarmed like bees, reading, drawing, painting, playing draughts, Alma, ludo, snakes and ladders, and looking at pictures, so



Miss LOWE.

perfectly at home that the room might have been open for years. The director of the enterprise, Miss J. G. Montgomery, with her lieutenants, Miss Dalziel, Miss Norman-Martin, and Mr. Bidwell, assisted by a corps of willing workers, moved here and there among the little folk, or busied themselves cutting cake and bread and butter for the tea at five o'clock. Parents and friends sat and looked on at the animated scene, apparently as happy as the children themselves. After tea, while the tea-things were being washed and put away, games were resumed. At half-past six, Miss Montgomery spoke briefly to the boys and girls, telling them, in a pleasant little apologue, how the room came into existence. She said that she and their other friends wished them to be happy, to come to their room and play, and enjoy themselves, and help others to enjoy themselves, and then to take some of the happiness away with them to those who had not been there. Mr. Burn, National Representative of the Order

of the Star in the East, followed with a few words on 'The greatest game in the world,' that of helping others. He drew attention to the lovely picture of the infant Jesus (who grew up to be the greatest of all players of the game), and His Mother, and spoke of the beauty and joy of helping, and the best place to begin the game, at home, doing things for the mothers who had done all for them when they were like that Babe, and were still doing far, far more than boys and girls sometimes understood. Mr. Burn reiterated Miss Montgomery's desire that they should be happy in their room, and gave them an infallible recipe for keeping the room sweet and wholesome. He said he would have a peg put in the hall outside the door, and anyone who had been squabbling, or felt in

the blues, or in any way unsociable, could hang his 'grumps' on that peg outside the door, so that he would come in ready for fun and frolic with the rest. The children laughed and clapped the speakers, and the room slowly emptied of its bright and joyous life-tide, to fill again next Wednesday afternoon. Till further notice the Children's Room will be open on Saturdays and Wednesdays, while teas will be given on the first Saturday of each month. Short talks on great men and women are being arranged for, the children to have the right of asking questions of the speaker. A children's committee is being formed, and the director hopes that in a few weeks the movement will have settled into a fine rhythmic swing under its young leaders."



THE STAR SHOP, 290, REGENT STREET, W.

YOUR KING AND COUNTRY NEED YOU.

TO THE SERVANTS OF THE STAR,

If we are members of the Servants of the Star, then it is to be supposed that we have joined it because we believe that in unity is strength. Three people working together with unity of purpose can accomplish more work than one person alone. Whenever a number of people wish to carry out some work, the first thing they have to do is to organise themselves. Before a nation can make war upon another nation with any hope of accomplishing its mission successfully, certain preparatory work has to be done. Its form of government must be thoroughly organised, from the king and his ministers of state downwards, and the hierarchical order must be clearly defined and recognised. An army has to be raised, or its numbers increased, and this is done by recruiting. The troops have, moreover, to be (a) organised, (b) instructed, and (c) drilled.

(a) From the king downwards the hierarchical order has to be clearly defined and made plain to all concerned. The officers have to recognise their superiors, the higher authorities, and the rank and file have to learn to understand and to obey the commands of their officers.

(b) The plan of campaign is to be gradually unfolded and then carried out practically.

(c) Regular and constant drill, as we all know, is essential.

The above analogy may enable us to see more clearly what we have to do with regard to the Servants of the Star. (a) The work of organising. In a few words it is, of course, easy to see the World-Teacher as our spiritual King, the Masters around Him as our Higher Authorities, or great statesmen, and some of Their pupils as our officers. (b) Our instruction. The first duty of the Servants of the Star is to make clear what

the Hierarchical Order is, and earnestly to endeavour to make it real in their lives. The spiritual King is a more real King, not a less real One, than the kings of the nations of the world, for the nation-kings are, at best, but His representatives. Yet until we feel this, and think it strongly, we shall not do even as well as, for example, the army or the organisation of the boy scouts, whose strength partly consists in a very definite allegiance to their sovereigns, although we ought certainly to be no less definite and practical in our allegiance to the Lord. (c) Our drill. This will consist partly in study and practical work, so that we may be ready to become members of the Lord's staff of trained workers and servants. Helpers will be required for those Higher Authorities, the Masters, who will live amongst us in the world—apart from Their own personal assistants—and these should, obviously, be drawn from the Servants of the Star. We must organise our drill in the light of these facts; it must be as thorough and as many-sided as possible, and there is not a moment to be lost.

Just at the present time a quite unusual opportunity arises. As Mr. Arundale has suggested, in his letter about the war, it seems as though God is chastening His people that they may learn, more quickly than might otherwise be possible, to welcome His Messenger. Therefore, now, more than ever before, must we increase our army of messengers—well instructed in the tidings of great joy which the world may, perchance, hunger for after the Great War. If we cannot rally for this work, then it may be that the Masters, the world's greatest Servants and Their pupils, will be forced to turn elsewhere for more willing ears to hear and hands more eager to do Their great patriotic work for humanity.

Remember that the Higher Authorities are in real touch with the soldiers of Their army, and the soldier will have no difficulty in understanding and carrying out Their commands except in so far as his karma and limited growth act as obstacles.

The wires of communication, which stretch from the Head to the meanest and humblest worker in His army, can never be cut, but either they may be neglected or they may have been put out of order through misuse in the past.

In this way, the World-Teacher is a real King, and the Masters real Generals, infinitely more in touch with the rank and file than an ordinary king or an ordinary general can possibly be.

The difficulty lies in our want of realisation of the basic truths of life, and in our inability to perceive that our physical-plane armies and organisations are merely shadows—however true to us—of the truth which they more or less accurately represent.

If, therefore, you are able to appreciate the *esprit de corps* of organisations such as the boy scouts and the army, think how much more *esprit de corps* there ought to be in organisations of which boy scouts and armies and other movements are the representations in our life on earth—intended to lead us gradually to the deeper and more vivid *esprit de corps* which exists in the Masters' armies, under the supreme command of our spiritual King.

The Servants of the Star must grow and become alive with serious activity, and this very growth and activity is not to be promoted by grown-up people, but by the girls and boys of every creed and country who are ready to enter the service of the Star. Everything that is good and helpful in other movements we must be eager to use in ours. It has been suggested that the Servants of the Star should become a kind of theosophical scouts. Through our organisation and discipline I can imagine a certain martial spirit, and along with it the spirit of monasticism working, so that each Servant will be a kind of soldier-monk. In this way his life ought to be easily distinguishable from the lives of his non-Star

fellows by its strong atmosphere of monk-like, and yet soldier-like, self-discipline.

One can see the possible need of certain definite badges and uniform, to be worn on special occasions and at meetings of the Order. We should see some who had, for example, won their badges for forming new centres, others who had won the badge for acquiring new recruits, and yet others who had won their badges for the regular performance of daily meditation, or for writing an accepted pamphlet or article about the work.

But it will be seen that no such detailed organisation and work can be carried out till more fundamental matters have been dealt with. National Secretaries must be appointed, and they, in their turn, will have to create their local representatives in the various towns of their country. Monthly reports must flow regularly to each National Secretary, who must make a periodical report to headquarters. Such reports of work done and progress made will form the subject-matter for reports which may be published in the *Herald of the Star*, or other suitable magazines or leaflets, and this would, again, help to strengthen our unity of purpose. If once we could publish regular information about the Servants of the Star, we could then use such a channel for the purpose of establishing the further and more detailed activity suggested above.

Then comes the problem of propaganda. We should realise that our chief work is the spreading of a message to an ever widening circle of young people, the message of the near coming of a Great World-Teacher. The widening of the circle of the recipients of this great truth is thus the most practical work we have to do. Do we always remember to wear our badge, and have we the necessary courage? This apparently simple matter is an important part of our propaganda. I am reminded, in this connection, of someone who told me that she always wears the silver star badge of the Order of the Star in the East above all her other decorations at court functions. Are we working in the other young people's movements? Might it not be worth while to endeavour to bring the Order to the notice of boys and girls who

are likely to be in positions of influence, and, possibly, to enlist their membership and assistance? Could we give lectures and hold meetings specially for children? Could we form clubs for older children, and hold Sunday classes for non-theosophical and non-Star children? Could we form bands or troops after the manner of scouts for the carrying out of some special discipline and service? Can we not approach the Theosophical Society Educational Trust Schools wherever they exist? These are only a few of the many suggestions that come readily to my mind, and I have ventured to write them here with the hope that they may stimulate the interest and enthusiasm of existing Servants of the Star to a point of activity.

Let us, therefore, not hesitate to go forward because of the many obstacles in front of us. Of course, there are obstacles to everything worth doing, but let us set to work to discover positive methods whereby

we may overcome these obstacles. Most of the kindred movements we see around us have so many outward encouragements which we have not. We have no public applause, we are more likely to suffer from ridicule and contempt, and some of us have to face the parental view that we are wasting our time. We must try to realise that the greatest and most powerful and most lasting encouragement comes when we are able to grasp the splendid reality of our King, who is the World-Teacher, and of the Great White Brotherhood which rules and saves the world. For, when we learn to recognise Their applause, then we shall not find it difficult to work with great enthusiasm in many new and wonderful ways, and instead of waiting feebly, as some of us have done, for "someone else to do it," we shall respond to Their call to arms with the only response worthy of Servants of our Lord and of the Star, "Here am I, send me."

R. BALFOUR-CLARKE.

THE SERVANTS OF THE STAR.

It is now nearly a year since the Servants of the Star was first inaugurated, at the Order of the Star in the East Convention, in London, October, 1913.

During this past year the Servants of the Star has been started in England, Scotland, Ireland, France, Russia, Switzerland, Holland, Australia, Burma, the Indies, and New Zealand.

In England, work has progressed but slowly, being hampered by all the obstacles inevitably following any new movement.

We have, however, a good many groups all over the British Isles, and some good work has been done.

At Christmas time several trees and entertainments were given by the Servants of the Star to poor children.

There have also been several dorcasses, study classes, etc., all of them fairly well attended.

In France, Russia, Switzerland, and Holland, good work is also being done, while in other countries the Order is still too young to show many results.

AN OFFICIAL NOTICE.

As our members are all young people, most of whom have not much time to spend and who have not yet the knowledge necessary, it has been thought desirable to secure the services of some older worker to help in the organisation until a young Servant of the Star is able to come forward with the needed time and experience. Mr. Balfour-Clarke has very kindly consented to hold the post of Organising Secretary (*pro tem*), and will help the General Secretary. In the meantime we hope to gradually train our members so that they may be able soon to occupy any posts

in which their services may be required. Mr. Balfour-Clarke will not be able to make any tours—at any rate, at present—but he will endeavour to organise the office work in proper form, linking up the various branches throughout the world to the centre, and establishing the necessary channels whereby the centre may keep in touch with the branches, so that the latter may have the benefit of any help and guidance headquarters may be able to give. The headquarters address is 19, Tavistock Square, London, W.C.

Mr. Robert Lutyens and Miss Helen Scott have been appointed joint secretaries for the London district, and London members should at once get into touch with them at the Star Room, 19, Tavistock Square, W.C., informing them as to the work they are doing. They hope, with help from all their London fellow-members, to make London a strong and active centre of young people working in the service of the Star. The following letter was addressed by Mr. Robert Lutyens some weeks ago to those London members whose addresses were available:—

"MY DEAR FRIEND,

"I think that in such a time as this we, who are members of the Servants of the Star, ought not merely to talk, but to do something for the country which we are in so great a position to help.

"I can only speak to the boys, but if we could meet occasionally to talk over the things we could do, I think that some practical good may be done, and then we could pride ourselves on the fact that the Servants of the Star had done something in this time of great need. Who knows what good we might do if we could signal, carry dispatch messages, and be able to apply first aid, when necessary; but the point is, we must learn all these things, not merely talk about them.

"I am at present still in the country, but will be returning shortly, and then my

mother will let us have the Star Room at 19, Tavistock Square, where we could talk over the few points put down here. I would like that all those who feel with me in this should let me know, at the above address. I propose meeting at 3.30 on Saturday, October 10th.

"I am,

"Yours truly,

"ROBERT LUTYENS."

I am asked to put forward the following suggestions, which would greatly help the work:—

1. Will national secretaries (a) forward a quarterly report, (b) send any suggestions, (c) apply for badges and literature (where needed) to The Organising Secretary, The Servants of the Star, 19, Tavistock Square, London, W.C.; and will local secretaries make a monthly report of work done to their national secretaries.

2. Will any members of the Servants of the Star forward the names and addresses of any young peoples' movements which ought to be approached by Servants of the Star, such as Princess Mary's League of Young Patriots, the Boy and Girl Scout Movement, The Alliance of Honour, the Juvenile Primrose League, and The Young Australia League.

Finally, will you, if you are interested, and under twenty-one years of age, join the Servants of the Star at once, and apply for a badge (price 2s. each, and postage 1d.) to your national secretary, or to The Organising Secretary of the Servants of the Star, 19, Tavistock Square, W.C.

N.B.—A First-aid Class is being held every Sunday, at 5 o'clock p.m., at the Temporary Hall, 19, Tavistock Square, W.C. All Servants of the Star and friends are cordially invited.



THE NOTTINGHAM STAR HERALDS.



HAVE been asked to write an article for the *Herald of the Star*, on work I am endeavouring to do in Nottingham in order to spread the glad news of the near coming of the Great Teacher. I sit down to do so with a trembling hand, knowing myself incapable of writing anything worthy of publication in a magazine which I hold so dear.

I have started a mission (shall I call it ?) to some of the back streets of Nottingham, in order to tell my poorer brothers and sisters the glad news which has filled my own heart with joy, and this is the manner in which I first went about my labour of love :—

One Wednesday afternoon, I and my young housemaid (who has also become a member of the Order of the Star in the East) started out without any definite plan as regards direction, and walked down a street which happened to be Traffic Street. There we distributed pamphlets on matters connected with the Order of the Star in the East, and I spoke to each woman we saw standing in her doorway, telling her that Christ was coming soon again, to bring comfort to sad hearts, and to give us new teachings, which would probably show us the way out of the hopeless tangle in which we all seem to be. The remark most of them passed was " Ah ! indeed, it is time something happened to improve matters," but that first afternoon the doubtful manner with which most of the people received me was not encouraging. We distributed the Star pamphlets in two streets, and then we came home, wondering greatly how I might best appeal to these people. Eventually I thought out a plan, which was as follows :—

I would endeavour to form a band of Star workers, to be called the Nottingham Star

Heralds. The work of this body would be to spread the glorious news of Christ's (as we Christians call Him) early coming to this earth, and to dispel the false teachings about the manner in which He will come. My desire is to spread broadcast the grand and comforting truth ; to try to teach people to look forward to His coming joyfully, and with hearts filled with the knowledge that His dear presence can, and could only, bring happiness to all.

To succeed in this I felt I should first of all have to try to become friends with a number of the poor people, and to gain their liking and trust. In order to do this, I felt it would be advisable to secure their interest by forming little weekly parties to be held in turn at their own homes, to which all might bring their sewing and mending. As they are very poor people, I decided to provide materials for tea, and, of course, to be present as one of the party. My plan was that at these meetings one of the Heralds should read aloud some of the literature of our Order, which I hoped would interest and give pleasure to the listeners. I also thought it would be advisable to get up a sort of Fresh Air Fund for the class (if I may so call it) ; each member to subscribe say 1d. or 2d. a week for a year. At the end of that period we might possibly arrange a day's outing, either to the sea-side or into the country, and thus give the class a gala day to look forward to in the name of the coming Christ.

I thought, in order to add to this fund, and, incidentally, to help the people without giving charity, it would be a good plan for the Herald to bring something each week, say a blouse length, some butter or sugar, etc., to be balloted for. To participate, each member would pay $\frac{1}{2}$ d. to the Fresh Air Fund.

I also thought that in order to add to the funds, the Heralds might get up a jumble sale, once a year if possible.

My desire was that the Heralds, by these methods, should show to the people that even the mere thought of Christ's near coming, gives to those of us who firmly believe it, an irresistible desire to serve others and to ray out the divine gift of love that, somewhere, each one of us possesses. I hoped to make them realise that if the mere knowledge of the great World-Teacher's coming can bring the wish to serve and help the poor more strongly than before, how much greater will be the effect on those who actually hear Him and meet Him face to face.

I also hoped that we might be able to draw ideas and suggestions from our poorer sisters, so that they also might have the pleasure of feeling that they had an active part in the preparation for the Great Teacher's coming.

Should the efforts of the Nottingham Heralds prove successful, I intended to send details to Headquarters, in case any other centre might like to form a similar body.

So much for my ideas.

Well, I am happy to say that I have been able to carry out the greater number of them. At the present time there are ten members in the Nottingham Heralds' Class, and each Wednesday we gather at the house of the chosen hostess. There I read Star literature, and, as a Theosophist, I try to give them some Theosophical teachings. I am endeavouring to teach them the comforting theory of re-incarnation, and I find that while several of them realise it easily, others cannot, as yet, quite grasp it. I am using that splendid little book, *Theosophy for Beginners*, by C. W. Christie, and when I have finished that I intend to read that no less splendid book, *First Steps in Theosophy*, by Ethel M. Mallet.

I also read to them *Invisible Helpers*, by C. W. Leadbeater, and I find they are very

interested in that, as one or two of them have personally had interesting visions.

Well, I think that is all there is to say about my dear poor women, but I would like to add that I have also started a class, to be held each Saturday, for their children. This Class was held at the children's homes at first, but I have now received permission to hold it at the Nottingham Lodge Room. I have also been fortunate in getting the assistance of two other Theosophists who are members of the Order of the Star in the East (Miss Hutchinson and Mr. Banks), and the latter has undertaken full responsibility, with Miss Hutchinson and myself as helpers. When it is in full working order I hope Mr. Banks will write an article on the experiences of the Children's Class, which I feel sure is going to prove a great success in his capable hands.

At the suggestion of one mother, whose husband is now at the Front on active service, the members of the Children's Class hope to collect for the Prince of Wales' Fund, if we can obtain permission for them to do so.

Meantime, I am waiting and hoping for more help with my poor women, because if I could collect a few more *working* Heralds there would be more hope of progress. At present, through lack of helpers, my hands are tied to one district alone, but the work is the Master's, and it will be done in His good time.

TO AID THE GENERAL FUNDS.

I should like it known that I am at present making star-shaped frames, with circular space for photograph 2½-in. diameter. The material used is covered with light blue cloth, which bears a symbolical design. I am selling these for 1s. 6d., post free, and shall be glad to have orders from those interested. The *whole* of the receipts are remitted to the Shop at Regent Street, to be used as they think fit.

M. F. Sisson.

CORRESPONDENCE.

SIR,

We often hear complaints from members of the Order that they are unable to do much work because of a lack of money, time, etc.

But there seems to me to be one very important and practical piece of work every earnest member ought, obviously, to do after joining the Order, and that is to become a regular yearly subscriber to the *Herald of the Star*. Of course, there may be many people who join a movement for what they can get out of it for themselves, but I am leaving these people out of consideration for the moment.

It is not difficult to realise that the *Herald of the Star* is one of the most potent messengers we have, and, therefore, every earnest member ought not to be satisfied until he has done all in his power to make the official international organ of the Order a success. Now, the *Herald of the Star* must become a paying magazine if it is to continue its existence and fulfil the purpose which its name implies. If every member of the Order of the Star in the East who could afford it would become a subscriber, then its Editor, and with him every member of the Order, would have the joy of knowing that the magazine had successfully established its existence. It might then be presented free to various public institutions. If we could make a definite effort in this direction, it seems to me we could feel that a big step had been taken in preparing the Way of the Lord. There are probably some members who cannot afford to buy the magazine. Here is surely a very definite work for the Order that ought to be done by the more wealthy members. They should make it their business to seek out and supply their less well-to-do fellow-members with monthly copies of the *Herald* in addition to paying their own personal subscription. I cannot help feeling that for any of us who are able to realise something of the immensity of the privilege we enjoy by being members of the Order of the Star in the East, this practical matter of subscribing to the *Herald of the Star*, and of thus increasing its circulation, at least amongst ourselves, is a work lying very near to our hands, and that it ought to be done without delay by any who have, up till now, neglected it.

I am,

Dear Sir,

Yours faithfully,

R. BALFOUR-CLARKE.

Mr. Clarke having shown me his proposed letter to the *Herald*, I think it may interest your readers to know what I am doing with regard to the matter in England. The following letter is being sent to all our members.

"MY DEAR FRIEND,

"I know how many calls every one has upon them at the present time, and it may seem an unfortunate moment to make another; but, however, I am going to do so.

"I wish to bring before you the extreme importance of increasing the sale of the *Herald of the Star*, and also of bringing it within reach of every member. Where the leaders of our movement have laid so much stress on the important part the *Herald* is intended to play in the work of preparation, we, even if we ourselves do not see the necessity, can at least co-operate with those who have greater knowledge. Therefore, I should like to urge upon those of you who have not subscribed before to make a special effort to do so during the coming year, and to those who already subscribe I would ask, Is it not possible for you to double or treble your subscription, and so allow of the *Herald* being sent free to members who cannot afford the subscription? Remember the Master's words: 'Any wise man can feed the body, only those who know can feed the soul.' Therefore, it is the imperative duty of those of us who do know something of the purpose of the great drama which is being enacted before our eyes, to bring that knowledge within the reach of the ignorant. The *Herald* is to become one of the great messengers of that knowledge, and in helping to bring it before a larger public you will be taking a very important part in the work of preparation.

"Will you fill up the enclosed form and return to me as soon as possible?

"I am,

"Yours truly,

"EMILY LUTYENS."

"HERALD OF THE STAR."

1. I promise to take a yearly subscription for myself.
2. I promise to take additional subscriptions, to be distributed from the Central Office to those who cannot afford to pay.
3. I am unable to afford a subscription, but should be glad to receive a free copy.

Signature
(Correct title and name for envelope.)

Address
(Permanent postal address.)

Please cross out clauses not required.

In next month's *Herald* I hope to give a report on the result of this appeal.

NOTES AND COMMENTS.

THE *Advertiser*, Adelaide (Australia), of August 27th, contains an interesting report of a speech by Sir Oliver Lodge, in connection with The British Association. I make no apology for quoting it in full :—

Extraordinary interest was taken in the address given by Sir Oliver Lodge in Sydney, on Monday afternoon.

Sir Oliver spoke for about an hour. In be- thinking himself of a subject, he thought that he had better address himself to some problems of existence. He wished to say that he spoke with no authority; he was not speaking in the name of the scientific men who were visiting these shores. Some might agree with him; some might not. He was only giving his own views, to which he had been led by time and study.

CREATION AND DESIGN.

Dealing with the problem of the creation, Sir Oliver said that looking round at the world, not only at the planet, but at the whole host of heavens, they realised the infinitude of law and order. They realised that things had not occurred hap- hazard, that they had not jumped into existence as by chance, but there appeared a design running through it all. This had been controverted, and there would be many present who would be unable to accept that view. But the period during which scepticism was most rife was the period of his youth. He often heard Tyndall; he spent a year under Huxley. He was brought up in an atmos- phere of scepticism, from a scientific point of view; but, from the domestic side, that atmosphere was not unsaturated with religion. He was aware of the arguments, and he felt he had come out on the other side. We could only learn, being men, by human analogy. In science they had only the power of ascertaining what actually is: they explored to discover the truth. In art there was what might be called the power of creation. If Shakespeare had not lived we would never have had the play of "Hamlet", if Beethoven had not lived we would never have had the "Fifth Symphony"; if Raphael had not lived we would never have had the "Madonna." Materially, what were these works of art? Materially, a picture was a few pigments, just put together in a certain way; but the interpretation was mental, spiritual.

To say that a poem or piece of music, or any other work of art, arose without design, was plainly preposterous. They learned by that analogy that when things were beautiful and ordered, and aroused

our spiritual feeling, it was not merely an assem- blage of atoms which produced it, but the creative mind underlying it that brought it about and put it together. Mind preceded execution. Any great engineering work was conceived in the mind of its designer first. Conception preceded performance, and the conception of the artist was often far below his intention. The highest Personality that had ever existed on the planet must have been, in this sense, conceived by the Holy Ghost. The method of defining the creation was one of evolution. The conception was not a sudden dashing out, but an evolution, just as the bud evolved to the flower. Some people believed that the process of evolution went on by itself, and they pointed, sometimes, to the evil and imperfection which were to be found in the scheme. And so they got this problem of evil which loomed very largely in the minds of some people, seriously perturbing them, and preventing them accepting the full teaching of religion. In the inanimate part of the creation they found per- fection, and that was the part they understood most easily; but when they came to the animate, and especially the human, they found large imperfec- tions. Why? The answer, he believed, was con- tained in the word freewill—freedom. The object was not to create a set of beings each of which should go right, but a set of beings who, of their own volition, were determined to go right. That was a much higher and more difficult problem than they could foresee—to bring into existence people who could thwart the Divine will. We all had the power of going wrong. It would be asked, was all the strength of humanity worth the pain and evil which must accompany it? The majority of them would answer, Yes. They believed that the Divine Being in His infinite wisdom decided that it was worth the risk, giving every kind of help, but leaving man free to go wrong if he so desired. And when this power of choice was realised by humanity, which had come from very lowly ancestry, as they knew—from animals which had no sense, and knew nothing of right and wrong—when that power was realised, then the first human being came into existence—the first man.

But, they said, what about the fall of man? Yes, the rise of man from lowly ancestry was a great comfort and hope. Let them not despise their lowly ancestry. We owed a great deal to the people akin to the savage of the present day. They made us possible. In their struggle for existence they had hard times. We were building upon the labour of innumerable fellow-creatures. We had progressed some distance, and we were therefore hopeful that we might progress much farther. The rise of man and the fall of man were not inconsistent with each other. "You never stumble going upstairs," said Sir Oliver, amid

laughter. But now came the problem of freedom and freewill, and this was a problem that had exercised people from time immemorial. There were many people who told them that they were not free, but that they were merely automatons—that they could not do certain things. He asked them not to be confused by too much theory, but to trust to their own experience. They might find difficulty in recognising the difference between freedom and foreknowledge. The foreknowledge possessed by the Deity we could not hope to understand. It was a theological problem of great weight and importance, but it was something which had to be reasoned into them. As to our freedom, we knew we had got it. The existence of freedom, the evolution of a free race of people, extended a great deal to the imperfections and evil which existed in the world. Science taught them that evolution was a reality, and was not a mere doctrine. If things were not yet as perfect as they would be, the universe was growing towards a perfection not yet attained. In other words, everything was not so pre-arranged and definitely determined that there was no risk. The problem of creation was a risk. He could conceive that the whole world might have gone wrong. He could conceive that it depended upon ourselves whether we went wrong, and that the Deity was anxious about it, so to speak, and desired our help; that we had power to assist in the work of evolution, now that we had become conscious agents, able to assist in the process of evolution by our own free will. There were many animals that assisted. The horses attached to a cart in the city helped commerce. They did not know in the least what they were doing, but they formed links in the complex chain; they were agents of humanity. They were not coerced; they were guided.

And so it was with many human beings. They did not know the whole scheme of which they were a part. All we could do was to do the thing nearest us. He ventured to think, then, this world, with all its manifest imperfections, would be seen by those who were able to look at it from a far higher point of view—perhaps by ourselves when we looked back a few million years hence—as the best that could have been managed under all the circumstances. That was what the phrase, "The best possible world," really ought to mean. "The best of all possible worlds" ought to mean this; not that it was in any way near perfection at present. The imperfection was the instrument which showed that the problem of creation was real and not artificial, and that there was some effort to be made by us, now having attained consciousness, in the promotion of the scheme as a whole. He believed that a distinct revelation of certain attributes had come down to us in the person of Jesus of Nazareth, and that was a tremendous problem, the relation of Christ to God. Many people felt great difficulty in realising the Incarnation, how the Divine Spirit could have taken form to dwell on earth, but, after all, it was not so difficult. They did not place this as the whole of their existence. We had these bodies for a time, but we were superior to these bodies, just as the

soul of music was superior to the mere instruments which were reproducing it and making it manifest. The mind and consciousness were not really dependent upon the instrument which manifested them. The effects produced by telepathy, without the intervention of any organ, indicated that the mind and body were not inseparable. There were many existences of which our senses gave us no clue. Our eyes did not see them; we could not touch them, and yet they were there. He believed, himself, that if our spiritual eyes were opened we should perceive such harmony of love and service and Divine agencies as would perfectly astound and bewilder.

Mercifully, we were restricted for a time. Our eyes would be opened, but opened gradually. The whole blaze would be too much for us at once. We had to live our terrestrial life. We were here; we had our job to do, and we had better do it. We had certain Divine attributes; God had certain human attributes, and these human attributes were manifested to mankind by that Personality which lived 1914 years ago. The human attributes of the Deity were very manifest; not all of the attributes; no human being could imagine that the fullness of the Godhead would be revealed, but that which applied to our human existence was shown to us then and there. He also wished to emphasise the fact that the Divine Being acted through agents, and that when we appealed for assistance, help, and guidance it was forthcoming. It was not likely that man was alone extant in the universe. There must be an infinitude of love and service. Whatever spiritual world there would be in the future there would be now. The internal condition of each person might be such that whether they were here or in what they called the next world made very little difference. The next world! There was no next world. It would be this one. It was only next because we were moving on to it, but it was here all the time.

Under the heading "Discipline is Dead," I have been sent an instructive account of a "strange scene in a Sheffield school"—

"But what about discipline?" I asked. "Oh, hang discipline. What we are doing is better than discipline."

I had dropped into one of the Sheffield Suburban Schools. In the big central hall, where I had expected to find the stillness and emptiness of night, boys were all over the place. A smell of glue was in the air. On the desk I saw two glue-pots simmering over two small gas fires. Desks were arranged across the hall. Boys were as busy and eager as though in the midst of a game.

I stood by and watched. There was a new spirit in these boys—a restless spirit if you like, but also a something which I had never associated with schools. It recalled a morning I spent with an open-air class in one of the London parks last summer. One of the things that made me marvel

there was the fact that the children were not afraid of the teacher. It was the same here.

See what happens. A boy wants something. He does not rise timidly in his place and wait until he catches the eye of his master, as I remember having to do. He does the most natural thing in the world. He just fetches it.

The headmaster was in the midst of the boys, so absorbed in what was going on, that he did not see me for some time. But I saw him; and I saw that when a boy was in trouble with what he was doing he went straight to him, explained his difficulties, received the help he wanted, and went back to his work.

THE NEW DISCIPLINE.

The teacher was not watching the boys as though they were little prisoners—as I remember seeing warders watch convicts in the great boot-making and tailoring shops in the Dartmoor convict prison, to stop every attempt at conversation. He was more usefully employed. What if the boys did talk? As a matter of fact, there was plenty of talking. Boys were appealing to one another, and were helping one another—not copying from each other, but each giving the other the benefit of what he knew.

It was all so natural. That was the surprising spirit of the place. School used to be the most unnatural place in the world. That is why boys hated it. Here they were not in perpetual terror of punishment—as was the case in schools I remember. They were themselves. Therefore, they were not watching for opportunities to steal a minute's relaxation. They were relaxed all the time. If an idea came into a boy's head that simply would not wait for expression until playtime he expressed it, and no punishment followed. Why should ideas mean punishment?

"But what about discipline?" I asked, when at last the head-master detected my presence. For in my school days discipline was the god all teachers worshipped—because all inspectors worshipped it, and the Government grant depended upon it. Every other failing could be pardoned so long as the boys sat rigidly still, heels together, and toes turned out, eyes all looking the same way, arms all folded exactly alike—so long as the shadow of the master and the cane had completely destroyed the free boyish spirit of the youngsters.

* * *

"Discipline is dead," he added.

I expressed my amazement in suitable terms.

"Yes, the discipline you knew is dead—at any rate so far as this school is concerned. We have discovered a new discipline. The discipline of stupid suppression has been succeeded by the discipline of free expression. The boys are occupied. We give them intelligent work to do. Let me show you what we are doing. Then you will understand."

They were making things—useful things. Here was a boy making a big blotting pad, with all the

smart finish, but with ten times the strength, of the blotter you could buy in a shop. Every detail had been first drawn to scale (a practical drawing lesson, far more valuable than the old drawings which never seemed to lead past the wall of boredom); then each part had been cut out; the coverings and edgings had been worked up, the little pockets made; and you had an article the making of which had opened barn doors of possibilities for the boy.

Another boy is making a picture frame. He has brought his own picture from home. He looks dull and stupid—one of those poor mortals handicapped from birth; born always to serve. But life has become really interesting for him. With the old cramming, everlastingly-the-same lessons, he would have been in trouble all the time. Here there was a new light in his eye. He was doing something, seeing bits of things grow into a complete article beneath his touch, seeing a new result every minute from his education.

Other boys were book-binding. They had binder's frames, made by themselves (!) and were stitching up magazines, for which they made strong, half-bound covers. Notepaper stands, little cabinet cases, all sorts of useful articles were being made. No two boys were doing the same thing. They were doing the same sort of thing; but each boy had to express himself in what he was doing.

I marvelled—first at the skill the boys displayed, and then at their enthusiasm. They wanted no driving. The cane could be burnt. There was no need to authorise assistants to punish. They were all partners. The old spirit of antagonism between master and pupil had disappeared. So keen were they, that when playtime came they did not hurry out. They stayed to complete what they were doing! Some did not go out at all. As partners they were free to please themselves!

There was one class, in one of the class-rooms, without a teacher. I went along alone to see what was happening. I confess that I should have hesitated, if someone had told me, to believe what I saw. They were working as steadily and well as though the teacher had been there!

With an occupation of this kind the work creates its own discipline. This was surely the most telling fact of all. The head-master could trust a class of boys to go on with their work alone; and they went on without a monitor or anyone to stand before them as the emblem of punishment. If a boy was in doubt he did as the boys in the hall did—he carried his difficulty to the head-master.

"WHO TA YOU

Here was another surprise. "Who made you a book-binder, a picture-frame maker, a cabinet-case maker?"

"Nobody. We have just unravelled all the mysteries together. We have pulled old things to pieces and have built up new things on their ruins."

Only teachers with vision, enthusiasm, and a capacity for doing things will take up this new education; but as young teachers come to the front such work ought to become the rule rather than the exception.

FROM AMERICA

The San Francisco *Chronicle*, of September 10th, commenting editorially on the proclamation of President Wilson, setting apart October 4th as a day of prayer for peace, says :—

“THE PRAYER OF THE NATION
FOR PEACE.

“LET US PRAY RATHER FOR WORLD-WIDE
CONDITIONS WHICH MAKE FOR PEACE IN
THE FUTURE.

“The President has issued a very beautiful proclamation designating Sunday, October 4th, as a day of special prayer for the restoration of peace among the nations. The call will meet with swift response from the soul of the Nation, and upon the appointed day the temples will be thronged with the devout assembled to pour out their supplications.

“But while we are told that the prayer of the righteous availeth much, it will surely avail most when wisely directed. When the world has for generations exalted service in war as the highest and noblest duty of the citizen ; when great nations insist that each able-bodied man within their jurisdiction shall spend some of his best years in learning the art of war ; when nations strive with each other as to which shall assemble the mightiest armaments on sea and land, create the greatest arsenals of the most ponderous cannon and the largest stores of all munitions of war ; when the highest rewards of inventive genius go to those who can devise the most deadly implements of destruction beneath the sea and for flight in the air ; when the masses of mankind are made to groan and struggle under unendurable taxation to provide means for murder and destruction ; when the spirit of savage militarism is made to permeate the world — surely it sounds almost like

sacrilegious mockery to assemble and pray Almighty God to grant us peace.

“The world is aghast at the horrible consequences of its own folly, and rushes to pray God to save us from ourselves.

“Doubtless, peace will come, but, possibly, not until the Lord has inflicted dire and sufficient punishment upon a rebellious world. It may be that the assurance of peace which will be given will be the impossibility of making war hereafter by the complete exhaustion of our impulses of savagery.

“At any rate, what we should pray for with most earnestness, and may pray for with the greatest faith, is that we shall abolish war by ceasing to prepare for war. No child ever picked up a stick without an impulse to hit some one with it. And men are but children of a larger growth, and nations are exaggerated children. The greatest cause of war is preparation for war. The nation which believes it has the strongest armament will never rest until it puts it to use. And there comes a time when nations can only be induced to submit to grinding taxation for war purposes, by being thrust into war that the alleged necessity may seem to be demonstrated.

“What we are to pray for is the abolition of armament, except for police purposes ; the abolition of enforced military service in preparation for war ; the prohibition of loans to belligerent nations, and the ruthless taxation of bonds issued for such purposes wherever found ; for non-intercourse by neutral nations to continue for a year after peace with any belligerent which uses or builds submarines, plants mines in the open seas, or drops bombs from the air ; for the general realisation that war is murder invariably begun from sordid motives, is in all respects contemptible and vile, and is universally begotten of savagery upon greed ; and for the implanting within the souls of all of us the spirit which shall direct human energy toward production and not destruction, and to the cultivation of the arts of peace and not of war.

"If in this spirit the devout approach their altars on the 4th of next month and address their petitions to the removal of the causes of war, rather than of the inevitable result of those causes, they will have with them in spirit, if not in bodily presence, a multitude of those who do not usually frequent the sacred places, or peradventure may, even if filled with the spirit of devotion, deem it a mockery to ask the Almighty to interpose to prevent that which has necessarily followed from the indulgence of our own hatreds, our own greediness, and our own passion."

California, at the coming fall election, will vote upon the question of state-wide prohibition. Much opposition will be put forward in the metropolis, where the liquor interests are powerful, both politically and commercially; but it is expected that these efforts will be more than offset by the votes from the interior and in the south, where prohibition has done much in the upbuilding of that section. Surprising as it may appear, some of the Catholic clergy are, from their pulpits, urging their flocks to support the liquor interests, quoting the words of Cardinal Gibbons that prohibition would tend to make us "a nation of hypocrites!" Nevertheless, the question of prohibiting the liquor traffic, with its associated evils, is even now assuming national importance. The matter is before the House of Representatives in Washington, where an attempt is being made to achieve prohibition on a national scale by means of a constitutional amendment. Many state conventions, irrespective of party, have already endorsed such a measure, and it may be expected to play no insignificant part in the coming campaign.

The United States is congratulating herself upon the fact that peace has been maintained with Mexico; yet the fair-minded must admit that the situation in the latter country is by no means settled, notwith-

standing the departure of Huerta. Villa is still active along the old lines, and is said to be backed by many business interests in this country.

Mr. Bernard Iddings Bell, in the *Atlantic Monthly*, points out what he calls "The Danger of Tolerance in Religion." He has a curious way of seeing facts upside down, as the following statements will indicate:—"We are gradually and hopefully emerging from an age of good-natured tolerance into one of contradictory and frankly clashing ideas and ideals. . . . The main reason for it is the unthinking or superficially thinking assumption that mankind has developed religiously from intolerance into tolerance, and that tolerance, complete, unquestioned, is the highest point yet reached in the development of religion. . . . If this is the sort of thing Christ wanted, why did He not practise this modern, tolerant method when He was on earth? Why did He not seek to conciliate, on a basis of mutual toleration, the Sadducees and Pharisees, for instance, instead of denouncing them both for differing from his own conception of religion? Why did He preach things so definite as to alienate most of the people whom He came to earth to save? Why did He die? Apparently it was because He uttered such definite and positive teaching as to force, by His very intolerance, the reflex intolerance of those opposed to that teaching. It is apparent to any one who reads the Gospels that Christ stood for definiteness in religion, that He Himself died rather than tolerate the religious ideas of most of His contemporaries, and that He earnestly urged His followers to imitate the steadfastness of His example. He prayed, it is true, that all the world might become united; but He must have meant united on the positive and definite platform on which He Himself stood. Any other interpretation would stultify not merely His words, but His whole life. . . . Better the Inquisition and the rack than the drugging of those who else might seek God. Better that we live and die slaves to a half-truth, or a millionth-truth, than that we

refuse to look for truth at all. Better even that in religion a man should live and die believing with all his soul in a lie, than that he should merely exist believing in nothing."

Mr. Roosevelt, who is again in the field in the interests of the Progressive Party, spoke, on September 18th, at Wichita, Kansas, elucidating his position on a number of important matters. He discussed the relation of capital and labour, pointing to the Colorado labour troubles as illustrating the failure of the state and national governments to enforce effective laws. Business, he claims, is entitled to its profits, and we must also learn to accept combination of capital as of the highest economic value. But this must carry with it a fair share of profit to the employee. Twenty-five years ago but twenty-five per cent. of the people were employees; to-day half the people live on wages. Every wise employer will recognise the right of men working for wages to bargain collectively, when and how they desire. Union men should be willing to work side by side with non-union men; and no shop should be permitted to discriminate against a man because he belongs to a union. The labourer must be turned into a capitalist, and given a share of the profits and management of industry; and the wage-workers must be given the same right to combine as the corporations demand for themselves. Speaking later, at Marion, Ill., Mr. Roosevelt declared that unbridled competition means monopoly. The efficiency of industrial combinations must be retained, but their evils must be eliminated in a manner fair to all. "I don't care a rap for the support of any man for me personally, unless he stands for the principles I represent. I am in this contest because I am for these principles."

President Wilson, on September 25th, signed the Bill clearing all the alleys of

Washington City of dwelling places. This means the abolishment of the worst slums of the city.

San Francisco has organised a League to "provide the right kind of amusement for the working girl," in the interests of young women employed in stores, shops, and factories. Plans are being launched for bringing athletics and the right kind of recreation into their lives. The following is a brief outline: To organise gymnasium, dancing, and swimming clubs, and provide competent teachers to have charge; to plan out-of-door walks and picnics; to create an interest in all the best books and music; to innovate wholesome evening parties and social affairs; to discourage "joy rides," midnight parties, and cheap entertainments. A thorough investigation will be made into recreation facilities afforded in San Francisco. Rest rooms will be established, with flowers, a piano, newspapers and current magazines and good books for reading. It is found that the majority of girls earn but from \$5 to \$10 a week, and go home at the end of the day tired out, and with nothing to look forward to. They know no forms of amusement but the picture show, the dance hall, and the "joy ride." The Recreation League plans to give them an occasional jolly evening at the club rooms, a gymnasium for games, exercising, and bathing, and surroundings which are wholesome and good.

At the State penitentiary, San Quentin, Cal., Warden Johnston has increased the medical inspection for prisoners, it now requiring four days to examine a man when he enters the institution. A blood test is taken, his teeth are examined, his strength is tested, and, finally, he is assigned to work which his physical condition can endure. The presence of twenty-eight inmates afflicted with tuberculosis, and the

discovery that incipient cases are constantly coming in and growing worse during confinement, caused the humane warden to establish special quarters for tubercular prisoners. A solarium, capable of accommodating one hundred, has been erected, within the walls, by convict labour. It is an open-air sleeping pavilion, extending from the roof of the hospital to the library roof. The warden aims to help the afflicted prisoner during incarceration, by doing all that science can do to check his malady.

For the past nine years, in the Santa Fe Railroad shops at Topeka, Kansas, there has been employed a Russian labourer, who came to the United States accompanied by his wife. During the nine years, they have accumulated a family of five children and \$3000 in gold, the family having been maintained at a cost of about \$20 per month. The substantial clothing brought from Russia was still in use at the end of that period; not a penny had been wasted; the home was small, but clean and comfortable, and all members of the little family were healthy and happy. The head of the household had abstained from liquor, and had never been out on strike.

During the three months ending August 31st, 1914, but 133,429 immigrants reached New York, as against 347,672 for the same period last year. For August alone, immigration was but 27 per cent. of last year's figures, while many reservists sailed for Europe.

The far-reaching effects of the war in Europe upon American trade are disclosed in the Consular Reports to the Department of Commerce. There was a falling off in exports of over 77 millions during August, as compared with the same month in 1913. In South America, the conflict has practically halted trade, particularly on the Pacific coast,

where business is at a standstill, a partial moratorium having been proclaimed at Lima, Peru. The reports from missions of the Presbyterian churches indicate critical conditions almost everywhere, owing to commercial stagnation, finances among missionaries being at low ebb. The war has cut off the market for cotton, and the southern states are finding difficulty in disposing of the enormous crop. Americans all over the country are coming to the rescue, and buying cotton by the bale, in order to save the growers from bankruptcy. Those who cannot buy a bale are wearing cotton goods. "Buy your wife a cotton gown" is one of the ways used for "boosting" the trade in cotton, instigated by the shops and supported with enthusiasm by the women. The European situation has also called attention to the dependence of this country upon other countries for its supply of potash and sodium nitrate, largely used for fertiliser. In order to supply the farmers and other interests, the government is taking steps for the immediate marketing of potash from the immense beds of Searles Lake, advancing \$500,000 to the owners for placing its product on the market. Because of the falling off of income, a tax on light wines has been imposed by the Government, over the protest of the growers.

By an enormous majority—over 32,000—the State of Virginia has voted for the prohibition of the manufacture and sale of alcoholic beverages. After November, 1916, Virginia will be "dry."

Three more peace treaties have been ratified by the Senate, making twenty-five in the series negotiated by the State Department. Similar treaties are pending with Russia and China. These treaties provide for investigation for a year before a resort to arms in all international disputes which cannot be settled by ordinary resources of diplomacy. The theory is that a year's

reflection would serve to allay bitterness which might precipitate war.

Health Work in Schools, by Dr. Ernest Bryant Hoag and Lewis M. Terman, of Stanford University, deals with problems involved in health supervision in schools. The book shows the necessity for careful training of inspectors, and there are some useful chapters on school hygiene.

In *The Ministry of the Unseen*, Mr. L. V. H. Witley tells of messages received by him from his wife, who had been his close companion for years. For eighteen months after her death he was plunged in gloom, when a psychic, with whom he had no acquaintance, brought a communication from her. Soon after, without the assistance of the psychic, he began to receive messages, which would come to him in his room, and he writes them down exactly as they were given to him. Testimonials of famous men, who believe in the survival of consciousness after the death of the body, complete the book.

FROM FRANCE.

A SOISSONS une femme, Mme. Machez, a donné un magnifique exemple d'énergie. S'emparant du pouvoir abandonné par le maire à l'approche des Allemands, elle en assumait à elle seule toute la lourde charge. Accomplissant les fonctions de maire, c'est elle qui donna les ordres à la police, aux pompiers, au service des ambulances, et qui reconstitua et dirigea elle-même le conseil municipal.

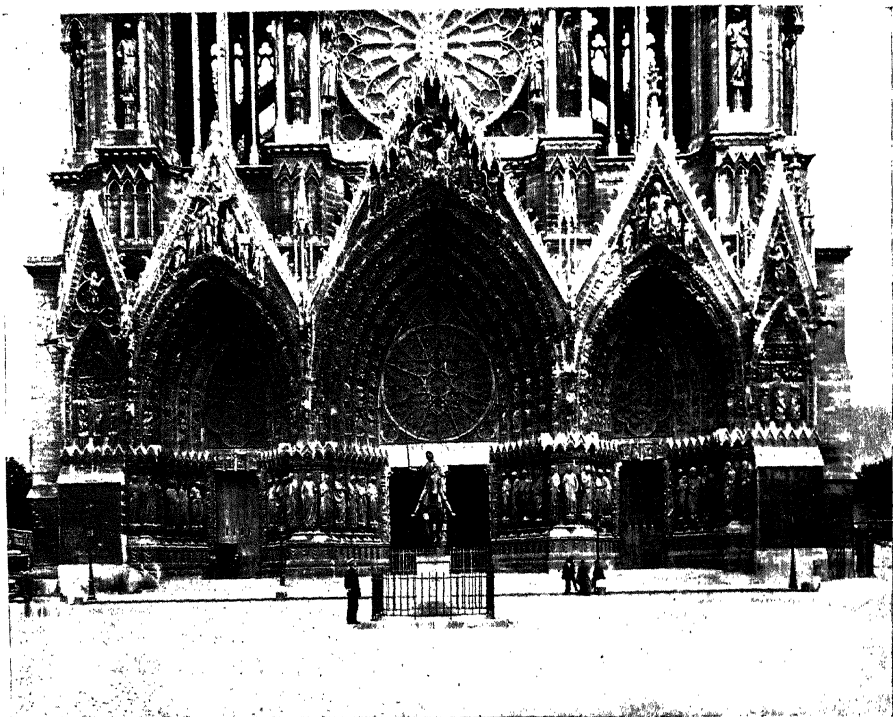
parla même religion pendant le repas avec la plus grande fraternité.

A Paris a été célébré à Notre-Dame un service patriotique des plus imposant. L'immense cathédrale était comble et même à l'extérieur de l'édifice le parvis était noir de monde. L'archevêque de Paris, dût sortir pour parler à la foule et pour la bénir. Celle-ci quoique en pleine rue pria à genoux et chanta des cantiques. Ce fut pour Paris un spectacle émouvant et inusité.

Respirant l'action et la communiquant à tous, elle permit à la vie sociale de se réorganiser, et sauva l'honneur de sa ville. L'évêque de Meaux lui aussi se signala par l'héroïsme et le dévouement admirable qu'il déploya en s'occupant de la ville, privée des fonctionnaires publics.

Il donna à tous secours, abri, réconfort. Il tint table ouverte, c'est ainsi qu'un jour on put y voir fraterniser ensemble, un catholique, un juif et un protestant; l'on

La destruction de la cathédrale de Reims est un deuil immense pour la France toute entière. Ceux même qui ne pleurent pas en elle le souvenir encore palpitant des premiers temps du christianisme en France, celui du point culminant de la mission de Jeanne d'Arc, celui de tous les sacres de la royauté française, pleurent au moins dans ces pierres calcinées une beauté qui fut inspirante et pure, inimitable.



LA CATHÉDRALE DE NOTRE-DAME.

La Cathédrale de Notre-Dame à Reims est considérée comme la seconde Cathédrale Gothique de France après celle d'Amiens. Elle est extrêmement belle, et remarquable par ses sculptures et son homogénéité. L'édifice actuel commencé en 1211 et achevé au XV^e siècle remplace une église très ancienne dont l'emplacement avait été indiqué par St. Nicaise et sur le seuil de laquelle ce saint fut martyrisé en 406. Clovis le premier roi de France chrétien, converti par St. Reim, fut baptisé à Reims le jour de Noël 496. Ce baptême fut aussi en quelque sorte celui de la nation française, c'est pour le commémorer que les rois adoptèrent la coutume de se faire sacrer à Reims. Aussi est-ce à Reims que Jeanne d'Arc amena Charles VII se faire sacrer roi le 17 Juillet, 1429, date des plus remarquable dans l'histoire nationale et religieuse de la France. Il n'y a pas moins de dix archevêques de Reims honorés, comme saints. Les plus célèbres sont St. Nicaise et St. Reim dont il y a des reliques conservées dans la Cathédrale. Reims compte encore parmi ses saints, St. J-B. de la Salle, et c'est dans cette ville que St. Timothée subit le martyre au III^e siècle.